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Charles E. Perry

Rikkyo Daigaku
Ikebukuro, 3-chome
Tokyo, Japan

Charles E. Perry
Shanghai, 1940

HAND-BOOK
OF
CHINESE BUDDHISM.

HAND-BOOK
OF
CHINESE BUDDHISM
BEING
A SANSKRIT-CHINESE DICTIONARY

WITH
VOCABULARIES OF BUDDHIST TERMS
In Pali, Singhalese, Siamese, Burmese, Tibetan, Mongolian and Japanese.

BY
ERNEST J. EITEL, M. A., PH. D. (TUBING)
Inspector of Schools, Hongkong

WITH
A CHINESE INDEX

BY
K. TAKAKUWA.

SECOND EDITION
REVISED AND ENLARGED

TOKYO,
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1904



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AUCTOR

PREFACE TO THE SECOND EDITION.

After an interval of more than fifteen years, the publishers called for a new edition to satisfy a small continuous demand.

The whole of the 1547 articles contained in the first edition have accordingly been re-written with a view to condense as well as to correct the subject matter of the book, in order to admit of an addition of 577 new articles without materially increasing the bulk of the volume or omitting any point of interest. The literature, the biography, and the philosophy of Chinese and Tibetan Buddhism have been specially laid under contribution to extend the usefulness of this Handbook, whilst the substitution of a Japanese Vocabulary in place of the former Chinese Index now makes the book a guide to the understanding of Japanese as well as Chinese Buddhism.

The author has freely used whatever recent works of reference were at his command, but he desires specially to acknowledge the help derived from Bunyin Nanjio's Catalogue of the Buddhist Tripitaka (Oxford, 1883) and the courteous assistance of the Rev. J. L. Gordon, M. D. who furnished the materials to the above mentioned Japanese Vocabulary.

Hongkong, March, 1888.

E. J. E.

PREFACE TO THE FIRST EDITION.

No apology is needed for the appearance of this little book, though it is the first attempt of its kind. The student of Chinese religious literature finds himself at almost every step hampered by the continual recurrence of Sanskrit and other foreign terms embedded in the text, generally without a word of explanation. These form a series of vexatious riddles for a clue to which one has to go beyond the range of a Chinese library. This is especially the case with Buddhist works, many of which are simply translations from Sanskrit or Pāli or Tibetan originals. Hence arises the need of a Dictionary like the present which aims at smoothing the pathway to an understanding of Buddhism and of native religions influenced by it. That this is a real want is proved by the cordial response with which the announcement of this publication has been received.

No doubt the present volume has many defects and omissions, but the author feels confident that it will enable any one who has acquired an ordinary acquaintance with the Chinese language, to read and understand all the popular Buddhist classics, from the study of which Missionaries and others have been deterred by the inability of Chinese Pundits to give any assistance in that direction.

The author has not confined himself to the results of his own investigations, but has freely drawn upon all books within his reach from which information upon these topics could be gleaned. It is consequently his pleasant duty to acknowledge the help thus derived. He begs, in the first instance, to give the most cordial thanks to the venerable Nestor of Chinese

Sanskrit studies, STANISLAS JULIEN, whose most valuable works have been—with the exception of Chinese texts—the principal source of reference and freely resorted to on all occasions. The author is similarly indebted to the works of the lamented E. BURNOURF, whose premature death has been a great loss to the students of Buddhism. To these names he must add that of C. F. KOEPPEN, whose masterly exposition of the whole system of Buddhism has greatly assisted the present writer to understand many intricate details of its Chinese development.

The running title "Sanskrit Chinese Dictionary" is to be understood *cum grano salis*. A comparatively small number of other terms—chiefly referring to topographical subjects—have been inserted in the same list, because they occur in Chinese texts mixed up with Sanskrit terms, but are not sufficiently numerous to justify a separate alphabetical list.

As regards the Sanskrit and Pāli terms given in the book, the author has in almost every instance the excellent authority of Julien and Burnouf to fall back upon. The orthography employed in the transliteration of Sanskrit and Pāli is not that generally adopted by English scholars, but the French orthography of Julien and Burnouf is retained, because it is to the works of these two Savants that every student of Chinese Buddhism will constantly refer. Theirs are works which cannot be dispensed with and will not easily be superseded. On the other hand, he has not slavishly followed their spelling, but has substituted s' for the peculiarly French ç and likewise u for ou. No pronunciation is given for the Chinese renderings of Indian terms, as any such attempt, besides unduly swelling the bulk of the book, would have been comparatively useless; for the modern systems of pronunciation—dialectically different in the different parts of China—deviate considerably from the mode of pronunciation which was in vogue when the respective Chinese equivalents for Sanskrit and Pāli terms were invented. To the language then spoken in China no modern Chinese dialect comes nearer in sound than the very Sanskrit or Pāli forms themselves.

In translating the Chinese explanations of Sanskrit phrases, the author has aimed at verbal exactitude. Where the Chinese explanation is ambiguous, he did not substitute a clearer form of expression, considering it important to preserve the exact manner in which Chinese Buddhists, more than a thousand years before European Scholars had discovered Sanskrit, understood and explained Sanskrit phraseology.

When speaking of the founder of Buddhism, the term S'âkyamuni has been employed in accordance with Chinese usage, which prefers this title to that of Gautama. As the famous Chinese travellers Fah-hien and Hiuen-tsang had to be referred to very frequently, the Chinese symbols 法顯 and 玄奘 (see Mahâyâna dêva and Mokchadêva) for their names have been omitted for the sake of brevity.

With regard to the frequently recurring measures of distance, it ought to be understood that the value of a Chinese *li* has been differently computed in different periods of time, but it will be safe to count one Chinese *li* as equal to 329 French metres or about one-sixth of an English mile.

Hongkong, February 1st, 1870.

E. J. EITEL.

PART I.

A SANSKRIT-CHINESE DICTIONARY.

A

ABABA or HAHAVA 阿波波

The fourth of the eight cold hells peculiar to Northern Buddhism. The beings imprisoned there cannot produce any articulate sound but this one, Ababa, their tongues being frozen.

ABHĀSVARA (Pāli. Abhassara) lit. all brightness (ā-bhāsvara)

阿婆嚩羅 explained by **光音** lit. light and sound (ābhā-svara) or by **極光淨** lit. extreme light and purity. The sixth of the eighteen celestial worlds called Brahmāloka.

ABHĀSVARAS (Pāli. Abhasaras. Tib. Od-gsal) lit. those whose nature is brightness, ā-bhāsvaras, **阿婆嚩羅** or **阿會亘修天** or **阿陂亘羞天** explained by **光音天** lit. devas of light and sound (ābhā-svara). The inhabitants of the third of the three celestial regions which form the second Dhyāna.

ABHAYA 無畏 lit. fearless, an epithet given to every Buddha.

ABHAYAGIRI 無畏山 lit. mount Fearless. A mountain on Ceylon with an ancient monastery in which Fa-hien (A. D. 400) found 5,000 priests.

ABHAYAGIRI VĀSINAH 阿跋邪祇釐住部 explained by **無畏山住部** lit. school of dwellers on mount Fearless, or by **苾芻山部** lit. school of the wooded mount, or by **蜜林部** lit. school of the secret forest. A schismatic philosophical School, a branch of the Sthāvirāh School. The adherents of this School called themselves disciples of Kātyāyana and studied the doctrines of both the small and great conveyance (v. Triyāna).

ABHAYĀMDADA 施無畏者 lit. he who procures removal of fear. A standing epithet of Kwan-yin (v. Avalokiteśvara.)

ABHIDHARMA (Pāli. Abhidhana. Singh. Abhidhamma. Tib. Tchos non pa) **阿毗達磨** or **阿鼻達磨** or **阿毗**

曇 explained by **傳** lit. tradition, or by **勝法** lit. overcoming the law or conquering law, or by **無比法** lit. peerless law. Buddhaghôsa defines Abhidharma as that law (dharma) which goes beyond (abhi) the law, i.e. by-law.

ABHIDHARMA PITAKA 論

藏 lit. the collection of discourses. One of the three divisions of the Buddhist canon (v. Tripitaka) comprehending all philosophical works. Its first compilation is ascribed to Mahâkas'ya, but it does not as a whole belong to the primitive period of Buddhism. This section of the Chinese canon is subdivided into 1. **大乘論** or the Abhidharma of the Mahâyana School, 2. **小乘論** or the Abhidharma of the Hinâyana School, and 3. **宋元續入藏諸論** or the discourses included in the canon during the Sung and Yuen dynasties (A.D. 960-1368).

ABHIDHARMA DHARMA

SKANDHA PÂDA S'ÂSTRA

阿毗達磨法蘊足論 A philosophical work by Maudgalyâyana.

ABHIDHARMA DJÑÂNA

PRASTHÂNA S'ÂSTRA 阿

毗達磨法智論 or **阿毗**

曇入犍度論 A philosophi-

cal work ascribed to Kâtyâyana.

ABHIDHARMA HRIDAYA

S'ÂSTRA 阿毗曇磨心論

A philosophical work by Unadjita.

ABHIDHARMA KÔCHA KA-

RAKÂ S'ÂSTRA 阿毗達

磨俱舍論 or **俱舍電論**

A work by Saṃghabhadra.

ABHIDHARMA KÔCHA

S'ÂSTRA 阿毗達磨俱舍

論 A tract by Vasubandhu

refuting the doctrines of the Vibhâchâ School.

ABHIDHARMÂMRITA S'ÂS-

TRA 阿毗達磨甘露味論

A philosophical work by Ghosha.

ABHIDHARMA PRAKARA-

NA PÂDA S'ÂSTRA 衆事

分阿毗達磨論 A philo-

sophical treatise by Vasumitra.

ABHIDHARMA PRAKARA-

NA S'ASANA S'ÂSTRA 顯

宗論 A philosophical treatise by Sanghabhadra.

ABHIDHARMA PRAKÂS'A

SÂDHANA S'ÂSTRA 阿毗

達磨明證論 A philoso-

phical work, attributed to

Is'vara.

ABHIDHARMA S'ÂSTRA 對

法論 A philosophical work

by Vasubandhu.

ABHIDHARMÂVATARA S'-

ÂSTRA 入阿毗達磨論 A

philosophical work by Ârya

Skandharatna.
ABHIDHARMA MAHÂVIBHÂCHÂ S'ÂSTRA 阿毗達磨毗婆沙論 A work consisting of 100,000 stanzas, the compilation of which is ascribed to the five hundred Arhats supposed to have formed the synod convoked by king Kanichka.

ABHIDHARMA VIDJÑÂNA KAYA PÂDA S'ÂSTRA 阿毗達磨識身足論 A dialectical treatise, denying the existence of both *ego* and *non-ego*, by Dêvas'arma.

ABHIDJÑÂ or **CHADABHIDJÑÂS** (Pâli. Abbinna. Singh. Abhignyawa) 六通 or 六神通 Six supernatural talents, which S'âkyamuni acquired in the night before he became Buddha, and which every Arhat takes possession of by means of the fourth degree of Dhyâna. Most Chinese texts reckon six such talents, while the Singhalese know only five. Sometimes however only five are mentioned. Particulars see under Divyatchakhus, Divyas'rôtra, Riddhisâkchâtkriyâ, Purvânivasânusmriti djñâna, Paratchittadjñâna and As'ravakchaya.

ABHIRATI 歡喜國 lit. kingdom of joy. A fabulous realm situated East of our universe, the sphere of two Buddhas, Akchôbhya and Mêrukûta.

ABHISHEKAIR 啞撒釋該而 An exclamation ('consecrate me by sprinkling') addressed in prayers to Tathâgatas.

ABHYUTGATA RÂDJA 大高王 lit. the great august monarch. Name of the Kalpa in the course of which Subhavyûha is to be reborn as a Buddha.

ABÎDA v. **AMITÂBHA**.

ABRAHMA TCHARIYÂ VERAMANÎ 不婬慾 lit. no debauchery. The third of the ten rules for novices (v. S'ik-châpada), enjoining abstinence from violation of the vow of chastity with the following clause, 'lay-men ought to abstain at least from fornication, ecclesiastics from all sexual intercourse.'

ACHTÂU VIMÔKCHAS. See under Vimôkcha.

ÂCHÂDHA 類沙茶 The first month of summer, corresponding to the time from the 16th day of the 4th Chinese moon to the 15th day of the 5th moon.

ACHTA BUDDHAKA NÂMA MAHÂYÂNA SÛTRA 佛說八部佛名經 Title of a book.

ACHTA DAS'Â KÂS'A S'ÂSTRA 十八空論 Title of a book by Nâgârdjuna, introduced in China by Paramârtha, A. D. 557-639.

ACHTA DAS'A NIKÂYA
S'ÂSTRA 八十陪論 Title
of a book.

ACHTADAS'A NÂRAKA SÛ-
TRA 佛說十八泥犁經
Title of a book.

ACHTA MAṆḌALAKA SÛ-
TRA 大乘八大曼拏羅經
Title of a book.

ACHTA SÂHASRIKÂ PRA-
DĪNÂ PARAMITÂ SÛTRA
聖八千頌般若波羅蜜
多一百八名真實 Title of
a book.

ADBHUTA DHARMA 阿浮
達摩 explained by 未曾有
lit. what never took place be-
fore, i.e. marvels. A section
of Buddhist literature com-
prising books on miraculous
events.

ADHIMÂTRA KÂRUNIKA
大悲 lit. great mercy. One
of the Mahâbrahmânas who
appeared from the South East
to worship Mahâbhidyâ
dġânâ bhībhu.

ADHIMUKTI (Pâli. Adhimut-
ti. Tib. Mos-pa) lit. attention,
阿提目多 or 阿地目帝
or 阿提目多伽 explained
by 善思惟 lit. pious thought-
fulness; as an example of
which is mentioned the light-
ing of a lamp fed with the
oil of three flowers (Sandal,
Sôma and Tchampakâ) and
the placing this lamp before

the images of the Triratna.
According to Singhalese and
Tibetan sources, the meaning
of adhimukti is inclination of
the will. In the Lalitavistara
(q. v.) its meaning seems to
be 'intelligence.' Burnouf
translates it sometimes by
'confidence.'

ADHYÂTMA VIDYÂ 內明
lit. the esoteric luminary.
One of the 五明 Pantcha
Vidyâ S'astras (q. v.)

ADINNÂDÂNÂ VÊRAMANÎ
不偷盜 lit. abstinence from
theft and robbery. See Sik-
chpâda.

ADJÂTAS'ATRU (Pâli. Adjâ-
tasattu. Singh. Aja'sat. Tib.
MassKjesedGra) or Kchema-
dars'in 阿闍多設咄路 or
阿闍世王 explained by 未
生怒 lit. an enemy before
he was born, or no enmity
in the heart, or (as the Tibe-
tans explain it) 'not creat-
ing himself any enemies.' A
king of Magadha, son of king
Bimbisâra, originally one of
S'âkyamuni's most formidable
opponents. Converted to
Buddhism, he became famous
for his liberality in almsgiv-
ing. He died 24 years after
S'âkyamuni (about 519 B. Ch.)
His son and successor was
Udâyi. There is a daughter
of Adjâtas'atru mentioned
under the name 阿術達
Asuddharda According to a

Tibetan legend, an infant son of Adjâtas'atru was kidnapped, exposed at the roadside and finally made king of Tibet under the name Njak-ritsanpo (研乞皤贊普). The Mongols call the latter Sseger Ssandalitu or Kūsūhu schiretu.

ADJĀTAS'ATRU KAUKRITYA VINODANA MAHĀYĀNA SŪTRA 佛說阿闍世王經 Title of a book.

ADJITA (Pāli Adjita, Singh. Ajita) 阿逸多 or 阿耆多 or 阿底多 or 阿制多 explained by 無能勝 lit. invincible. A title which S'ākyamuni gave to Māitrēya, and which is now the standing epithet of the latter.

ADJITA KĒS'A KAMBALA (Pāli. Adjita Kesa Kambali. Singh. Ajitā Kāsa Kambala) lit. the invincible one, who wears his hair for a covering 阿耆多舍欽婆羅 One of the six Tirthyas, the head of a brahminical ascetic sect, whose favourite dogma was the impermanency, the continuous self-destruction and consequent unreality of all things.

ĀDJĀNĀTA KĀUNḌINYA or ĀDJĀNĀNA KĀUNḌINYA (Tib Koun ches Kāunḍinya)

阿若憍陳如 explained as an automat (阿若 Adjāna) of the Kāunḍinya (憍陳如) family. A famous disciple of S'ākyamuni, more commonly quoted as Kaunḍinya (q.v.).

ADJITAVATĪ v. HIRANYAVATĪ. ADYĀCHAYASANTCHODA SŪTRA 發覺淨心經 Title of a book.

ĀGAMA 阿伽摩 or 阿笈摩 explained by 無比法 lit. peerless law, or by 教法 lit. system of teaching. A section of Buddhist literature unknown to Nepalese Buddhism. Like the Singhalese, the Chinese Buddhists divide the Sūtras of the small conveyance-school (v. Hinayāna) into the following four classes (四含). (1) Dīrghāgamas (Singh. digha nikayo or dik sangi) 長阿含 long āgamas; compilations treating on cosmogony. (2) Madhyamāgamas (Singh. majjhima nikayo or medun sangi) 中阿含 lit. middling āgamas; works on metaphysics. (3) Samyuktāgamas (Singh. sanyutta nikayo or sanyut sangi) 雜阿含 lit. mixed āgamas; treatises on ecstatic contemplation. (4) Ekōttarāgamas (Singh. anguttara nikayo or angotra sangi) 增一阿含

lit. numerical āgamas; general compilations, the subject matter being arranged numerically.

AGNI or AKNI 阿耆尼 Name of a kingdom in Central Asia, situated to the North of lake Lop.

AGNI DHĀTU SAMĀDHI 火界定 the contemplation of the world on fire, a degree of ecstatic contemplation (v. Samādhi.)

AGNIVĀS'AYANA (Pāli. Aggivessāyana). v. DĪRGHANAKHA.

AGRA PRADĪPA DHĀRAṆĪ 東方最勝燈王神咒經 Title of a book.

AGURU (Beng. Agur. Arab. Ayalugi. Pers. Ayalur chee or Oud Hindee. Tib. Akaru) literally not heavy 惡揭嚕 explained by 沉水香 lit. perfume immersed in water. Agallochum or lignum Aloes, the decayed root of the Aquilaria agallocha. The Ahalim or Ahaloth of the Hebrews.

AGURU SŪTRA 阿鳩留經 Title of a book.

AHAHA or HAHAVA 嘔侯 侯 The fifth of the eight cold hells (unknown to Southern Buddhism), so called because the cold is there so intense that the damned spirits cannot stir nor speak, whilst the cold air, passing through their throats, pro-

duces a sound like Ahaha.

ĀHARA ĀHARA MAMĀYUH SANTĀRAṆĪ 啞曷囉啞曷囉馬麻藹由而傘塔囉尼 An exclamation ('give me, give me, old age, oh protector') addressed in prayers to Tathāgatas.

AHIKCHĒTRA or AHIKHA-TRĀ 阿醯掣怛羅 An ancient city and kingdom in Central India, on the northern bank of the Kālīnadi, north of Pañchāla (the present Duab).

AHÔRĀTRA 一日一夜 lit. one day and one night. A division of time.

AIS'VARIKAS 阿說羅部 A theistic School of Nepaul, which set up Adi Buddha as a supreme divinity. It never found any followers in China.

AKANICHṬHA (Pāli. Akanis'taka. Tib. Og min) 阿迦尼瑟吒 or 阿迦尼吒 explained by 究色竟 lit. the final limits of the world of desire. The last of the eighteen Brahmālokas, called Akanis'ta i. e. the highest. Originally only sixteen Brahmālokas were known. Northern Buddhism added two, which are called 福生 happy birth and 福愛 happy love. Singhalese Buddhists count only sixteen.

AKANICHTHAS 色究竟天

The dēvas inhabiting the final limits of the world of desire. The inhabitants of the ninth and last region of the fourth Dhyāna, appropriately called 'the highest ones.'

ÂKÂS'AGARBHA SÛTRA

虛空孕菩薩經 Title of a book, translated by Djñānagupta, A. D. 587.

ÂKÂS'AGARBHA BODHISATVA

DHÂRÂNI SÛTRA

虛空藏菩薩神咒經 Title of a book, translated by Dharmamitra, A. D. 420—479.

ÂKÂS'A PRATICHHTITA

虛空住 lit. dwelling in empty space. A fabulous Buddha living somewhere to the South of our universe. He was at a former time the fifth son of Mahābhīḍjña djñānā bhībhū.

AKCHARAMATI NIRDÊS'A

NÂMA MAHÂYANA SÛTRA

阿差末菩薩經 Title of a book.

AKCHAYAMATI 無盡意菩

薩 lit the Bodhisattva of exhaustless meaning. A fictitious being to whom S'ākyamuni addressed a series of remarks about Avalokitêśvara.

AKCHAYAMATI PARIPRIT-

CHTCH'Â 無盡意菩薩會

Title of a book, translated by Bodhirutchi, A.D. 618—907.,

AKCHÔBHYA (Tib. Hkhrougs

pa) **阿芻鞞耶** or **阿閼婆**

or **阿閼** explained by **無動** lit. motionless. 1. A numeral term equal to 1 followed by 17 ciphers. 2. A fabulous Buddha mentioned as a contemporary of S'ākyamuni and said to reside in a realm called Abhirati. See also under Djñānākara.

AKCHÔBHYASYA TATHÂ-

GATASYA MAHÂYÂNA

SÛTRA 阿閼佛國經 Title of a book.

AKINTCHAVYÂYATANA 無

所有處定 lit. contemplation of a state of having absolutely nothing. A degree of ecstatic meditation (**定**). See Samādhi.

AKLÊS'A (Tib. Non mongs

med) **無濁** lit. without corruption. A cognomen of Asita.

ALNI or ARNI 阿利尼

Name of a kingdom, which formed part of ancient Tokharā, situated near to the sources of the Oxus, to the North of Munkan.

ÂMALAKA or ÂMALAKAR-

KA 阿摩落果 or **阿摩落**

伽果 explained by **寶瓶** lit. precious vase. The fruit of the Phyllanthus emblica or the Mirobolana emblica, used as a medicine.

AMITÂBHA (variations of the

same name are Amita, Abida,

Amitāya, Amitāyus, Amitarūṣi. Tib. Od dPag med or Hopamé) 阿彌陀婆耶 or 阿彌陀 or 彌陀 or 大彌陀 explained by 無量壽 lit. boundless age. This explanation rests on a misconception of the original meaning of Amitābha i.e. boundless light, but the latter idea is preserved in one of the many titles of this fabulous Buddha 無量光明 lit. boundless light. Other titles are 放大光明 lit. diffusing great light, 西天教主 lit. sovereign teacher of the Western Heaven, 西方接引 lit. guide to the West, 大慈大悲 lit. great mercy and sympathy, 本師和尚 lit. original teacher Upādhyāya, 法界藏身 lit. embodiment of the sphere of the law. As the derivation of the term itself suggests, Amita was originally conceived of as impersonal, as the ideal of boundless light. Considering also the mention made of his name in a list of one thousand fictitious Buddhas which reminds one of the thousand Zarathustras of the Persians, and which was propagated by the Mahāyāna-school (about 300 A.D.), it is but natural, in the absence of authentic information as to the origin of this dogma, to suppose that it may have

been originated by Persian or Manichæan ideas influencing the Buddhism of Cashmere and Nepaul. For it must have been from one of these countries that the dogma of Amita reached China, when a priest from Tokhara brought (147 A. D.) the first Amitābha Sūtra to China. It is remarkable that the Chinese travellers Fahien and Hinen-tsang omit all mention of it. Southern Buddhism knows no Amita, neither are there any traces of a Brahminical or Vêdic origin of this doctrine. The most ancient Sūtras brought to China make no mention of it, and the first that alludes to Amita, the Amitāyus Sūtra, translated A. D. 148—170, was, like others of the same class, already lost when the well-known catalogue K'ai-yuenlu was compiled, A.D. 730. When the so-called Lotus-school or Pure-land-school 蓮花宗 or 淨土宗 began to flourish, and the peculiarly poetic tenets of this school, referring to a paradise in the West, began to influence the common people, Amita became the favourite of Chinese Buddhists. He is now by far the most popular Buddha in China.

There are some confused traditions as regards the antecedents of Amita. One account

describes him as an incarnation of the ninth son of Mahâbhidyâ dñânâbhibhu (q.v.), whilst another account alleges that he was the second son of a Tchakravarti of the lunar race and, like his father, called 橋尺迦 (Kaus'ika). It is further alleged that he was converted by a Buddha called 世自在王 (Sahês'vararâdja), that he embraced the religious life, made certain vows and was reborn as a Buddha in Sukhâvatî (q.v.), where Avalôkitês'vara and Mahâsthânâp-rapta joined him.

According to the teaching of the Mahâyâna School, Amita is looked upon as the celestial reflex of S'âkyamuni, and as having, by dint of contemplation (dhyâna), produced a spiritual son, viz., Padmapâni (i. e. Avalôkitês'vara). The Nepaulese doctrine, of a primordial Buddha (Âdi-Buddha) having procreated Amita, has not been adopted by Chinese Buddhism.

The doctrine of Amitâbha and his paradise in the West (v. Sukhâvatî) is, strictly speaking, no contradiction of the theory of Nirvâna, for it does not interrupt the circle of transmigration, though it offers to the devotee of Amitâbha aeons of rest. But the popular mind does, indeed, understand his paradise to be the practical

equivalent of Nirvâna, the haven of final redemption from the eddies of transmigration.

AMITÂBHA VYŪHA SŪTRA
佛說阿彌陀經 Title of a translation, made A.D. 222—280.

AMITÂYUR VYŪHA SŪTRA
佛說大乘無量壽莊嚴經 Title of a translation by Fahien, A.D. 982—1,001.

AMITÂYUSHA VYŪHA 無量壽如來會 Title of a translation by Bodhirutchi, A.D. 618—907.

ÂMLA or ÂMLIKA 菴羅 The Tamarindus indica.

AMOGHA or AMOGHA-VADJRA 阿目佉跋折羅 explained by 不空金剛 lit. the vajra which is not hollow. A S'ramana of northern India, a follower of the mystic teachings attributed to Samantabhadra. He followed his teacher, Vadjrabodhi, to China (A.D. 719) and eventually succeeded him in the leadership of the Yogâchârya School (A.D. 732). From a journey through India and Ceylon (A.D. 741—746), he brought to China more than 500 Sûtras and S'âstras previously unknown in China. He introduced a new alphabet for the transliteration of Sanskrit and published 108 works, mostly translations. He introduced

the All-souls-festival (v. Ulambana), so universally popular in China to the present day. He is the chief representative of Buddhist mysticism in China, which he succeeded in spreading widely through the patronage of three successive emperors, viz. Hiuen-tsung (A.D. 713—756), who prohibited his retiring to India (A.D. 749), Sutsung (A. D. 756—763), who gave him the title Tripiṭaka Bhadanta (大廣智三藏), and Taitzung (A.D. 763—780), who gave him, when he died (A.D. 774), the rank of a Minister of State and a posthumous title. He is commonly referred to as 不空 (Amogha).

AMOGHA PÂS'ARDDHI-MANTRA HRIDAYA SÛTRA 不空絹索神咒心經 Title of a translation, by Hiuentzung, A.D. 659.

AMOGHAPÂS'A DHÂRANĪ SÛTRA 不空絹索陀羅尼經 Title of a translation, A.D. 618—907.

AMOGHA PÂS'A HRIDAYA MANTRA RÂDJA SÛTRA 不空絹索心咒王經 Title of a translation by Ratnatihita, A.D. 693.

AMOGHAPÂS'A HRIDAYA SÛTRA 不空絹索咒心經 Title of a translation by

Bodhirutchi, A.D. 618—907.

AMOGHA PÂS'A KALPARÂDJA 不空絹索神變真言經 Title of a translation by Bodhirutchi, A. D. 707—709.

AMOGHA PÂS'A MANTRA SÛTRA 佛說不空絹索咒經 Title of a translation by Dñānagupta and others, A.D. 587.

ÂMRA or ÂMRAKA or ÂMALÂ 菴羅 or 菴摩羅 or 阿末羅 A tree, the fruit of which is described as a cross between a plum and a pear. The mango tree, which is also called Mahâpala (大婆羅), from the Malay rendering of which the word mango is derived.

ÂMRADÂRIKÂ or ÂMRAPÂLÎ or ÂMBAPÂLÎ (lit. the guardian of the Âmra tree) 菴婆羅女 or 菴摩羅女 lit. the Âmra girl. A female devotee who presented to S'âkyamuni the Âmravana garden (柰園 lit. plum garden). Legends affirm that she was born of an Âmra tree. See also Djivaka.

ÂMRADÂRIKÂ SÛTRA 柰女經 Title of a book.

AMRITA (Tib. Bdoud rtsi) 啞密哩達 or 啞昧哩打 ex-

plained by 甘露 lit. sweet dew. The ambrosian food of the immortals. In Hindoostani the guava fruit is now called amrut.

AMRITÔDANA RÂDJA (Tib. Bdoud rtsi zas Pali. Amitôdana) 甘露飯王 lit. the king who feasted on ambrosia. A prince of Magadha, father of Anuruddha and Bhadrîka, uncle of S'âkyamuni.

ANABHRAKA (Tib. Sprin med) lit. cloudless 福愛 lit. happy love. The second region of the fourth Dhyâna (q. v.), inhabited by dévas called Anabhrakas. The eleventh Brahmâlôka.

ANÂGÂMIN (Singh. Anâgâmi. Tib. Phyr mi hong ba) 阿那含 explained by 不還 lit. not returning, or by 不來 lit. not coming i. e. not to be reborn into the world of desire. The third degree of saintship, the third class of Âryas, embracing all those who are no more liable to be reborn as men, though they are to be born once more as dévas, when they will forthwith become Arhats and enter Nirvâna.

ANAKCHARA GRANTHAKA ROTCHANA GARBHA SÛTRA. Title of three translations, viz. 大乘離文字普光明藏經 by Divâkara, A.D. 683; 大乘徧照光明

藏經 by Divâkara, A. D. 618—907; 無字寶篋經 by Bodhirutchi, A.D. 386—534.

ÂNANDA (Tib. Kun dgah bo) 阿難陀 or 阿難 explained by 歡喜 lit. joy. A son of Drônôdana, called Ânanda (joy), because he was born at the moment when S'âkyamuni attained to Buddhahood. Under the teaching of the latter, Ânanda became an Arhat, famed especially for his memory or experience (多聞). The compilation and edition of the earliest Sûtras is attributed to him. Before his death (B.C. 866 or 463), he appointed S'ânâvâsika as his successor and dispatched his second disciple, Madhyântika, to convert Cashmere. Ânanda is to re-appear on earth as Buddha Sâgara varadhara buddhi vikriditâbhidjña.

ÂNANDAPURA 阿難陀補羅 A kingdom and city in western India, N.E. of Gujerat; the present Bârnagar, near Kurree. It was one of the strongholds of the Jain sect.

ANANTAMATI 無量意 lit. boundless meaning. The third son of Tehandra sūrya pradipta.

ANANTAMUKHA SÂDHAKA DHÂRANÎ. Title of eight translations, viz. 佛說無量門微密持經 A. D. 222—

280; 佛說出生無量門持經 by Buddhābhaddra, A.D. 317—420; 阿難陀佉尼訶離陀隣尼經 by Buddhās'ānta A.D. 286—534; 佛說無量門破魔陀羅尼經 A.D. 420—479; 阿難陀目佉尼訶離陀經 by Guṇābhaddra, A.D. 420—479; 舍利佛陀羅尼經 by Saṃghapāla, A.D. 502—557; 佛說一向出生菩薩經 by Dīṇānagupta, A.D. 585; 出生無邊門陀羅尼經 A.D. 618—907.

ANANTAMUKHA VINIS'ODHANA NIRDĒS'A 無邊莊嚴會 Title of a translation by Bodhirutchi, A.D. 618—907.

ANANTA TCHĀRITRA 無邊行 lit. unlimited action. A fictitious Bodhisattva who rose out of the earth.

ANĀTHA PIṇDIKA or ANĀTHA PIṇḍADA (Pāli. Anepida. Tib. Mgon med zas sbyin (lit. one who gives away his own without keeping (anātha) a mouth full (piṇḍa) for himself, 阿那他擯茶揭利訶跋底給 (anātha piṇḍada grihapati), explained by 獨孤善 lit. supporter of destitutes and orphans, or by 善施 lit. a pious donor.

A wealthy householder (v. Grihapati) of S'rāvastī, famous for his liberality. See also Sudatta and Vāis'ākha.

ANĀTMĀ or ANĀTMAKA (Tib. stong pa nyid) 無我 lit. no ego. A metaphysical term designating self-inanition, vacuity, impersonality, as the aim and end of philosophic speculation.

ANAVADATA v. Anavatapta.

ANAVANATĀMITA VĀIDJYAYANTA 常立勝幡 lit. maintaining aloft the victorious banner. Name of the realm in which Ānanda is to re-appear as Buddha.

ANAVATAPTA or ANAVADATA (Pāli. Anātāttha. Singh. Anótatta. Siam. Anôdatasa. Tib. Ma dros pa. Mong. Mapam dalai) 阿那婆達多 or 阿那婆答多 or 阿耨達 or 阿耨 阿耨達 explained by 無熱惱池 lit. the lake without heat or trouble. A lake on a high plateau, N. of the Himālaya. It is said to be square, measuring 50 yôdjanas in circumference, and sending forth from each side a large river, viz. in the East the S'itā, in the South the Gangā, in the West the Sindhu and in the North the Vakchu. What is meant, is perhaps the Manasarovara lake (Lat.

31° N. Long. 81° 3.), which at certain seasons overflows and forms one lake with lake Roodh (ten miles distant), which latter sends forth one river, the S'atadru. The sources of three other rivers, viz. Bhramaputra, Ganges and Oxus lie within a short radius around those two lakes. Hiuntsang (incorrectly) identifies the Anavatapta lake with lake Sirikol (Lat. 38°20 N.) on the plateau of Pamir.

ANAVATAPTA NÂGARÂDJA PARIPRITCHCH'Â SÛTRA 三昧弘道廣顯定意經 Title of a translation by Dharmaraksha, A.D. 308.

ANDHERA 案達羅 A kingdom in southern India, situated between the Krishnâ and Godavarî, with the capital Viñgila (q. v.).

ÂNGÂRAKA (Tib. Mig dmâr) 鶯哦囉迦 explained by 火星 lit. fire star. The planet Mars.

ÂNGIRASA 鶯儼囉 An ancient Rishi, an ancestor of S'âkyamuni.

ANGULIMÂLÎYA (Singh. Angulimâla) 盜竇利覺羅 or 鶯掘覺 explained by 指鬘 lit. rosary of fingerbones. A S'ivaitic sect of fanatics who practised assassination as a religious act. One of them was converted by S'âkyamuni.

ÂNGULIMÂLÎYA SÛTRA 鶯掘覺羅經 Title of a translation by Gunabhadra, A.D. 420—479.

ÂNGULIPARVA 指節 lit. finger-joint. A measure, the 24th part of a fore arm (Hasta).

ANILAMBHA SAMÂDHI 無緣三昧 lit. the cause-less samâdhi. A degree of Samâdhi (q. v.).

ANIRUDDHA (Tib. Mah hgags pa) 阿耨樓駄 or 阿尼律陀 or 阿尼盧 or 阿那律 explained by 無貧 lit. not poor, and by 無滅 lit. not extinguished. Name of a disciple of S'âkyamuni, who being himself 'not poor', supported, during a famine, many Pratyêka Buddhas, which charitable act caused among the dêvas a joy which is, to the present day, 'not extinguished.' He is to reappear on earth as Buddha Samantaprabhâsa. See also Anuruddha.

ANITYA v. Trîvidyâ.

ANS'UVARMA 鶯輸伐摩 explained by 光冑 lit. bright helmet. A King of ancient Nepaul, descendant of the Litchhavis (q. v.), author of the S'abdavidyâ S'âstra.

ANTÂRABHAVA SÛTRA 中陰經 Title of a translation, A.D. 384—417.

ANTARAVÂSAKA 安施會

explained by 裙 lit. skirt.

A sort of waistcoat, worn by priests instead of a shirt.

ANTIMA DÉHA DHÂRINO

住是最後身 lit. dwelling

for the last time in a body.

The last stage in the process of transmigration, preceding Nirvâna.

ANU 阿耨 or 細塵 lit. fine

dust. A division of a yôdjana (q.v.), equal to 7 atoms of dust.

ANUPADHIS'ÉCHA 無餘

lit. without remnants. Immateriality, as an attribute of those who have entered Nirvâna.

ANUPAPÂDAKA or AUPA-

PÂDUKA (Pâli. Opapâtika. Singh. Aupapâtika. Tib.

Brdzus te skyes pa) 生化

lit. birth by transformation.

One of the Tuhatur yôni (q.v.), viz. supernatural birth (from a lotusflower, etc.) in full maturity, such as is ascribed to Buddhas and Bodhisattvas, the latter coming, from Tuhita, by this birth into the world.

ANURUDDHA 耨樓陀阿

explained by 如意 lit. conformity, and by 無貧 lit.

not poor. The latter explanation properly refers to Aniruddha (q.v.) with whom Aniruddha is identified in Chinese texts. The former

explanation is based on a derivation of the term from anu (lit. conformity). Anuruddha was a son of Amritôdana and therefore cousin german to S'âkyamuni, at whose death he was present.

ANUTTARA BODHI 無上等

覺 lit. unrivalled intelligence.

ANUTTARA DHARMA 無上

法 lit. peerless law.

ANUTTARA SAMYAK SAM-

BODHI lit. unexcelled perfect intelligence 阿耨多羅

三藐三菩提 explained by

無上 unexcelled (anuttara)

正偏 correct equality (sam-

yak) and 正道 correct in-

telligence (sambodhi). An

epithet of every Buddha,

otherwise explained as sign-

ifying untarnished (a—) and

unparalleled (nuttara) correct

view (sam) and complete

wisdom (myak) with complete

possession of the highest

sentiments (sambodhi).

APALÂLA 阿波邏羅

The

nâga (guardian spirit) of the

source of the S'ubhavastu

(q.v.), converted by S'âk-

yamuni shortly before the

latter's death.

APARADJITA DHÂRANÎ.

Title of three translations,

viz. 佛說無能勝旃王陀

羅尼經 (see also Dhvajâ-

grakeyûradlâranî), 無能勝
大明心陀羅尼經 and 無
能勝大明陀羅尼經.

APARAGODÂNA or GHÔD-
HANYA (Siam. Amarakô
Jana Thavib. Tib. Noub Kyi
va lang spyod 啞嚙囉孤
答尼耶 or 阿鉢喇瞿陀
尼 or 瞿陀尼 or 瞿耶尼
or 俱耶尼 explained in
Chinese texts as 'the con-
tinent in the West (apara)
where the people use cattle
(go) in place of money(dâna)'.
One of the four continents
of every universe, situated
W. of Sumêru (q.v.), circular
in shape, the faces of the
inhabitants being also cir-
cular.

APARIMITÂYUS SÛTRA 佛
說無量壽經 A book con-
cerning Amitâbha, translated
by Saṃghavarman, A.D.
252.

APARIMITÂYUS SÛTRA
S'ÂSTRA 無量壽經優波
提舍 A treatise by Vasub-
andhu (q.v.) on the doctrine
of Amitâbha, translated by
Bodhirutchi, A.D. 529.

APARIVARTYA v. Avaivartya,
and Avivartita.

APASMÂRAKA 阿跋摩羅
A class of demons hostile to
men.

APKRITSNA SAMÂDHI v.

Asakrit Samâdhi.

APRAMÂNÂBHA (Pâli. Apra-
mana) 無量光 lit. unlimited
light. The fifth of the sixteen
Brahmalôkas.

APRÂNÂBHAS (Tib. Tshad
med od) 無量光 lit. un-
limited. The second region
of the second Dhyâna, in-
habited by dēvas.

APRAMÂNAS'UBHA 無量淨
lit. unlimited purity. The
second region of the third
Dhyânas, inhabited by
dēvas.

APSARAS (Tib. Lhahi bou mo)
天女 lit. female dēvas. At-
tendants on the regents of
sun and moon, wives of
Gandharvas, and other female
dēvas.

ÂPTANÊTRAVANA 得眼林
lit. the forest of the recovered
eyes.

ARADJAVARTAN 白象 lit.
a white elephant. The form
in which S'âkyamuni entered
the womb of Mahâmâya.
The immaculate path i.e.
the immaculate conception
(of Buddha).

ÂRANYA v. Dharmarakcha.

ÂRANYAKAH (Pâli. Ârañña-
kanga. Tib. Dgon pa pa)
阿練若 explained by 寂靜
處 lit. living in retirement
and stillness; or 阿蘭陀 or
阿蘭攬 or 練若 explained

by 無靜聲 lit. no sound of strife. General designation of ascetics and especially hermits, of whom three classes are distinguished, v. Dharma Aranyakah, Mâtanga Âranyakah and Dânatâka Âranyakah.

ÂRATA (or Arâda) KALÂMA (Tib. Sgyou rtsal ches kyi bou ring hphour 阿藍迦蘭 or 阿藍迦 One of the first teachers of S'âkyamuni.

ARBUDA 類浮陀 The first of the eight cold hells, where the cold chaps (arbuda) the skin of the culprits.

ARHÂN or ARHAT (Singh. and Burm. Rahat or Rahân. Siam. Arahâng. Tib. Dgra btshom pa. Mong. Daini daruksan or Chutuktu) 阿羅漢 or 羅漢 explained by 佛果 lit. fruit of Buddha (v. Buddhaphalam). The original meaning of Arhat (worthy) is overlooked by Chinese commentators, who prefer the derivation ari-hat (destroyer of the enemy). The following two explanations are most common, viz., 殺賊 destroying the thief i.e. conquering all passions, and 不生 exempt from birth i.e. from transmigration. A third, less common, explanation is perhaps based on the original meaning of Arhat,

viz, 應供 lit. deserving worship. The Arhat is the perfected Ârya, and the state of Arhat can accordingly be attained only by passing through the different degrees of saintship (v. Ârya). Arhatship implies, strictly speaking, possession of supernatural powers and successive promotion to Buddhahip and Nirvâna. But in popular parlance the term Arhat simply means an advanced disciple of S'âkyamuni. The Chinese text of the Saddharma pundarîka employs, accordingly, the term Arhat occasionally as a synonyme of S'ravaka (q. v.) and constantly includes under it the largest circle of 1200 disciples of S'âkyamuni as well as the smaller ones of 500 and of 18 disciples. At present, the term Arhân or Lo-hân (羅漢) is used as a designation of all famous disciples of S'âkyamuni, but denotes more especially those 500 Arhats who are to reappear on earth as Buddhas, each assuming then the title Samanthâ prabhâsa.

There are some attributes of every Buddhist saint which are often used as synonymes for the term Arhat, viz., 殺賊 destroying the thief (Kchinas'rava) and 不學 exempt from study (As'âikcha opp. 學者 one who

studies, S'âikcha).

ARITÎ v. Hâritî.

ARTHASIDDHI v. Sarvârt-
thasiddha.

ARTHAVINIS'TCHAYA DH-
ARMAPARIYÂYA 佛說法

乘義決定經 Title of a
translation by Suvarna Dhâ-
ranî, about A.D. 1113.

ARUNA 阿路徠 or 阿盧那

A mountain (said to increase
and decrease periodically),
S. of Sphitavaras (q.v.) in
the Punjab.

ARÛPADHATU or ARÛPA-
VATCHARA (Tib. Gzugs

med pai khams) 無色界
lit. the world without form
(desire). The third of the
three worlds (v. Trâilôkya),
towering above the Mêru.
That world in which there
is neither form nor sensa-
tion, comprising four heavens
and forming the antechamber
of Nirvâna.

ÂRYA (Pâli. Ariya. Singh.

Arya. Tib. Hphags pa. Mong.
Chutuktu). 阿畧 or 阿犁
耶 or 阿利耶 or 阿羅訶
explained by 聖 lit. holy or
by 尊者 lit. the Reverend.

A title given to those who
have mastered the Âryani
satyâni (q.v.) and thereby
entered the Ârya imârگا i. e.
the Ârya's path to Nirvâna.
This path, having four sta-
tions, is called 四道 the

fourfold path. Those four
stations, being accessible
only through personal growth
in holiness, are called 四果
the four fruits. Correspon-
ding with this distinction of
four stations or four fruits,
and identic with it in mean-
ing, is a distinction of 四有
four beings or 四部 four

classes of Âryas. For par-
ticulars regarding this dis-
tinction, see under S'rotâpan-
na, Sakridâgâmin, Anâgâmin
and Arhat. The title Ârya
is also an epithet of every
patriarch.

ÂRYA DÂSA 阿梨耶馱娑
or 聖使 lit. holy apostle. A
famous representative of the
Mahâsâṃghikâ School.

ÂRYA DJAMBHALA DJA-
LENDRA YATHÂLABDA
KALPA SÛTRA 聖寶藏神
儀軌經 Title of a transla-
tion by Dharmadêva, A. D.
960-1127.

ÂRYAGAGANA GANDJA
PARIPRITCHCH'Â 百千
頌大集經地藏菩薩請
問法身讚 Title of a book
(abstract).

ÂRYA NÂGÂRDJUNA BOD-
HISATTVA SUHRILLEKA.
Title of three translations,
viz. 龍樹菩薩爲禪陀迦
法要偈 by Guṇavarman,
A.D. 431; 勸發諸王要偈

by Saṃghavarman, A.D. 434 ;
and 龍樹菩薩誠王頌,
A.D. 700-712.

ÂRYA PÂRS'VIKA v. Pârs'va.

ÂRYASATYÂNI or ÂRYÂNI-SATYANI or TCHATURSA-TYA 四諦 lit. four dogmas. Four truths, the mastering of which constitutes an Ârya (q.v.). They are, (1.) Dukkha 苦諦 lit. the dogma of misery, viz., that misery is a necessary concomitant of sentient existence; (2.) Samudaya 聚諦 lit. the dogma of accumulation, viz., that misery is intensified by the passions; (3.) Nirôdha 滅諦 lit. the dogma of extinction, viz., that the extinction of passion (and existence) is practicable; (4.) Mârگا 道諦 lit. the dogma of the path, viz., that there is a path (v. Arya) leading to the extinction of passion (and existence).

ÂRYASÊNA 阿鞞耶斯那 or 聖軍 lit. holy army. One of the principal representatives of the Mahâsaṃghikah School (about A.D. 600).

ÂRYASÎMHA 師子尊者 or 師子比丘 lit. the lion-Bhikshu. The 24th patriarch, a Brahman by birth, a native of Central India. He died a martyr's death in Cashmere (A.D. 259).

ÂRYAS'ÛRA 聖勇 lit. Ârya the brave, or 大勇 lit. the great Brave. An Indian Buddhist, author of several works.

ÂRYATÂRÂ or SRAGDHARÂ 阿唎耶多羅 A female divinity of the Tantra School.

ÂRYA TÂRABHADRA NAMÂ ACHTAS'ATAKAM. Title of three books viz., (1.) 聖多羅菩薩一百八名陀羅尼經 (2.) 佛說聖多羅菩薩經 (3.) 聖多羅菩薩梵讚.

ÂRYAVARMMA 阿梨耶伐摩 or 聖冑 lit. holy helmet. A priest of the Sarvâstivâdâh School, author of a work on the Vâibhâshika philosophy.

ÂRYA VASUMITRA S'ÂSTRA 尊婆須蜜所集論 Title of a book.

AS'ÂIKCHA see under Arhat. ASAKRIT SAMÂDHI (lit. repeated samâdhi) 不供三昧 lit. the samâdhi which is not collective (in one formula). A degree of ecstatic contemplation.

ASAMGHA or ASANGHA or ÂRYASAMGHA 阿僧伽 or 無著 lit. no contiguity. A native of Gândhâra, originally a follower of the

Mahis'asakah School. He lived mostly in Ayôdhya (Oude). where he taught the principles of the Mahâyâna School and wrote many works in explanation of its doctrines. Strongly influenced by Brahminism and S'ivaism, he became the founder of a new School, the Yogâtchârya or Tantra School, the tenets of which are expounded with dialectic subtilty in Asaṃgha's principal work, the Yogâtchârya bhûmi s'âstra (q. v.). His teachings received wide acceptance in consequence of the belief that Asaṃgha had been miraculously transported to the heaven Tushita where Maitrêya taught him the principles of the Tantrasystem, and addressed to him the substance of the above mentioned S'âstra. He is said to have lived 1000 years after S'âkyamuni, i.e. about 550 A.D. and as no translation of any of his works appeared earlier than 590—616 A.D., this date is probably near the mark.

ASAMKHYÊA (Pâli. Asamkheyya. Singh. Asankya.) 阿

僧企耶 or 阿僧祇 or 僧祇 explained by 無數 lit. countless. (1.) The highest sum for which a conventional term exists, according to Chinese calculations equal to 1 followed by 17 cyphers. Tibetan and Singhalese computations estimate one Asaṃk-

hyêa as equal to 1 followed by 97 cyphers, whence Burnouf concluded that Asaṃkhyêa is the highest conventional sum constituted by the highest odd units (7 and 9), suggesting also that the two numbers 7 and 9 have some mystic meaning. (2.) Name of a class of kalpas (q. v.). Every Mahâkalpa (q. v.) consists, in every universe, of 4 Asaṃkhyêa kalpas, viz., the period of destruction (壞劫); the period of continued destruction or emptiness (空劫); the period of reproduction or formation (成劫); and the period of continued reproduction or settlement (住劫). Each of these Asaṃkhyêa kalpas is subdivided into 20 small kalpas (小劫).

ASANDJNI SATTVA or **ARANGI SATTVA** (Pâli. Asanga satta. Singh. Assanja satthaya. Tib. Sems tchau hdou tches med) 無熱 lit. without heat. The 15th of the 18 Brahmâlôkas. The 6th region of the 4th Dhyâna.

ÂSÂLINÎ DHARMA SÂLÂ 奇特寺 lit. the odd monastery. A vihâra in Kharachar.

ASAT 妙無 lit. the incomprehensible nothing A philosophical term.

ASITA (Singh. Kala dewala. Tib. Nap po or Trang srong

tsien po) 阿私陁 or 阿氏多 or 阿私 or 阿夷 explained by 無比 lit. peerless. A richi (仙) whom S'ākyamuni, in a former life, served as a slave. On S'ākyamuni's subsequent re-birth, Asita pointed out the lakṣaṇas (q.v.) on the child's body. One of the 18 Arhats (羅漢), worshipped in China, is called 'Asita, the Ārya of mount Ghṛidhrakūṭā.' See also Aklēs'a and Tapasvī.

AS'MAGBHA (Pāli. Vadjira. Tib. Rdohi snid po i.e. essence of stone) 阿輸摩竭婆 or 阿舍摩揭婆 or 阿濕摩揭婆 explained by 石藏 lit. stone deposit, and by 琥魄 lit. amber. One of the Saptaratna (q.v.), either amber (Rémusat), or coral (Julien), or diamond (Burnouf), or emerald (Wilson).

AS'MAKŪTA 積石山 lit. stone heap mountain. The eastern border of the desert of Gobi.

AS'ŌKA (Pāli. Asoka or Piadassi. Singh. Asoka. Tib. Mya gnan med pa. Mong. Chasalang onghei Nom un khaghan) 阿恕迦 or 阿輸迦 or 阿育 explained by 無憂 lit. sorrowless. (1.) A king, described by Chinese texts as 'a Tchakravartin,

a grandson of Adjātas'atru'. The latter remark refers to Kālās'ōka (453 B.C.) and not to Dharmās'ōka who was the grandson of Tchandragupta (381 B.C.) and who reigned about 319 B.C. But the Chinese constantly confound these two. As'ōka, they say, gained the throne by assassination of his nearest relatives. Converted to Buddhism, through an Arhat whom he had boiled alive and who proved invulnerable, he became the Constantine of the Buddhist Church and distinguished himself by the number of vihāras and stūpas he erected. He is supposed to be identic with the Piya-dasi whose edicts are found inscribed on pillars and rocks throughout India. His younger brother (correctly 'son') was Mahēndra. In the 17th and 18th years of his reign the third synod was held by Mahāmaudgalyāyana. (2.) Name of a tree (無憂樹) lit. sorrowless tree) under which Mahāmāyā (q.v.) was delivered without pain. The *Jonesia asoka*.

AS'ŌKADATTĀ VYĀKARA-NA. Title of two translations, viz., 無畏德菩薩會 by Buddhas'anta, A.D. 539, and 佛說阿闍世王女阿術達菩薩經 by Dharmarakṣa A.D. 317.

AS'ÔKA RÂDJA DJÂTAKA

阿育王傳 Title of a book.

AS'ÔKA RÂDJÂVADÂNA SÛ-

TRA 阿育王譬喻經 Title of a translation, A. D. 317—420.

A'SÔKÂRÂMA 無憂伽藍

A vihâra in Pâtaliputtra (q. v.), in which the third synod was held.

AS'ÔKA SÛTRA 阿育王經

Title of a translation by Saṃghapâla, A.D. 512.

ÂS'RAVAKCHAVA (Pali. A-

savasamkhaya) lit. destruction of faults, 漏盡 or 盡漏 lit. finality of the stream.

The Chinese explanation derives the term from the root s'ru (落 to drop) and supposes the word âs'rava to refer to 'the stream' of metempsychosis. Accordingly âs'ravakchaya, one of the 6 Abhidjñâs (q.v.), designates 'supernatural knowledge of the finality of the stream of life.'

ASURA (Singh. Asur. Tib.

Lha ma yin or Lha min.

Mong. Assuri) 阿脩羅 or

or 阿素羅 or 阿須倫 ex-

plained by 非天 lit. those

who are not dēvas. The 4th

class of sentient beings, the

mightiest of all demons, ti-

tanic enemies of the dēvas.

AS'VADJIT (Singh. Assaji.

Tib. Rta thoul) 阿溼婆持

or 阿說示多 or 阿說示

or 阿奢輸 explained by 馬勝

lit. horse tamer. (1.) A mi-

litary title (v. Upasēna). (2.)

Name of one of the first five followers of S'âkyamuni.

AS'VAGHÔCHA (Singh. As-

sagutta) 阿溼縛賽沙 or

馬鳴 lit. a horse neighing.

The 12th patriarch, a native

of Benares, a noted antago-

nist of Brahmanism. He

converted Kapimâla, and is

the author of a number of

works. He is said to have

died B.C. 327 (correct date

about A. D. 100). His pos-

thumous title is 切勝 lit.

absolute conqueror. The ear-

liest translation of any of his

works was published in A.D.

405.

AS'VAGHÔCHA BODHISAT-

TVA DJÂTAKA 馬鳴菩薩

傳 Title of a book (abstract).

AS'VAKARNA (Pali. Assakan-

na. Singh. Aswakarnna.

Siam. Assakan) 阿輪割那

or 類溼縛羯拏 explained

by 馬耳山 lit. horse ear

mountain. The 5th of the

7 concentric circles of gold-

hills (七金山), which sur-

round Sumêru, 2,500 yôdja-

nas high and separated by

oceans from the 4th and 6th

circles. A Buddha, called

華光大帝 (lit. great ruler

of glory and light, title of

the Chinese god of fire), and mentioned in a list of 1,000 Buddha (of the last kalpa), is said to have lived on these mountains.

ÂSVAYUDJA 類溼縛戾闍

The first month of autumn.

ATALI 阿吒利 A province of the kingdom of Malva.

ATAPAS (Pāli. Atappa. Tib. Mi gdoang ba) 無煩 lit.

without trouble. The 13th Brahmālōka The 5th region of the 4th Dhyāna.

ATATA 阿吒吒 The 3rd of the 8 cold hells; where the culprits' lips are frozen, so that they can but utter this sound, *Āṭaṭa*.

ATCHALÂ 無厭足 lit. insatiable. Name of a Rakchasi.

ATCHÂRA 阿折羅 An Arhat of the kingdom of Andhra, founder of a vihâra.

ATCHÂRYA or **ATCHÂRIN** 阿遮利耶 or 阿闍黎 or 阿闍梨 or 阿祇利 or 闍黎 explained by 軌範師 lit. a teacher of morals, or by 能糾正弟子行 lit. able to elevate the conduct of one's disciples, or by 正行 lit. correct conduct. (1.) A title of honour given to those who have passed through the novitiate. (2.) A

series of duties obligatory for the same.

ATCHINTYABUDDHAVI-CHAYA NIRDÊS'A. Title of two translations by Bodhirutchi, viz., 善德天子會, and 文殊師利所說不思議佛境界經 A.D. 693.

ATCHINTYAPRABHÂSA BODHISATVA NIRDÊS'A SÛTRA 不思議光菩薩所說經 Title of a translation by Kumâradjiva, A.D. 384—417.

ATHARVA VÊDA or **ATHARVANA** 阿闍婆拏 explained by 呪術 lit. magic incantations, or by 術論 lit. a S'âstra on magic, or by 覆災 lit. averting calamity of prayer. The 4th portion by the Vêda, containing proverbs, incantations and magic formulas.

ATIGUPTA 阿地瞿多 explained by 無極高 lit. infinitely high. A native of Central India who (A.D. 630) introduced into China a Sûtra called 陀羅尼集經.

ÂTMA MADA 我慢 lit. selfish pride Spiritual selfishness.

ÂTMANÊPADA 阿答未壑 A conjugation, so called because the action is supposed to revert (pada) to oneself (âtmane), e. g. dâ (to give), thus conjugated, means 'to

give to oneself, to take'.

ATYANVAKĒLA 阿點婆翅
羅 An ancient kingdom, the
country near Corachie (Lat.
24° 51' N. Long 67° 16'E).

AVABHĀSA 光德國 lit. the
kingdom of light and virtue.
A fabulous realm in which
Mahākās'yapa is to be reborn
as Buddha.

AVADĀNA 阿波陀那 or 波
陀 explained by 譬喻 lit.
comparisons, or by 出曜 lit.
illustrations. One of twelve
classes of Sūtras, illustrating
doctrinal points by the use
of metaphors and parables,
or stories.

AVADĀNA SŪTRA 出曜經
Title of a Sūtra by Dharma-
trata, translated A. D. 399.
See also Dharmapada.

AVĀIVARTIKA (Tib. Phyr
miltog pa) 不退轉 lit. not
turning back (i. e. going
straight to Nirvāṇa). An epi-
thet of every Buddha.

AVĀIVARTYA SŪTRA or
APARIVARTYA SŪTRA 阿
惟越致遮經 Title of a
translation by Dharmarakṣa,
A.D. 284. See also Avivar-
tita.

AVAKAN v. Invakan.

AVALŌKITĒS'VARA (Tib.
Spyan ras gzigs or Cenresig.
Mong. Ergetn Khomsim.

Chin. Kwanyin) or Āryāva-

唎哪婆盧
; or 亞畧
呀 or 阿
堅伐羅 or
orrectly ex-

在 lit. on-

looking (avalōkita) sovereign
(is'vara). (1.) An Indian male
divinity, unknown to South-
ern Buddhism, perhaps an
ancient local deity of South-
ern India, adopted by the
followers of the Mahāyāna
School in India (especially in
Magadha) and highly re-
vered, from the 3rd to the
7th centuries, in conjunction
with Mañdjuś'rī, as a Bo-
dhisattva who, from of old,
appeared on earth in a
variety of places (but espe-
cially at Pōtala) and under
numerous forms (but always
as a male), saving for in-
stance Sīmḥala (q.v.) from
shipwreck and generally act-
ing as a sort of Saviour of
the faithful, and bearing
some similarities to Vishnu.
(2.) The first male ancestor
(Brasrinpo) of the Tibetan
nation, the principal tutelary
deity of Tibet, adopted by
Tibetan Buddhism under the
name Padmapāṇi (i.e. lotus
bearer or lotus-born) as an
incarnation of Avalōkitēs'va-
ra, and highly revered, in
conjunction with Mañdjuś'rī
(the representative of creative
wisdom, corresponding with
Brahmā) and Vajrapāṇi

(the representative of divine power, corresponding with Indra), as the representative of compassionate Providence (corresponding partly with Shiva), the controller of metempsychosis and special head of the present Buddhist church. The six mystic syllables *ôṃ maṇi padme hūṃ* (q.v.) are specially used to invoke this male deity, who is often represented with 11 heads (in 3 tiers) and 8 hands, and with the Shivaite necklace of skulls. He is supposed to have appeared on earth in various incarnations as the spiritual mentor of all believers, and especially to have been incarnate in the King of Tibet called Srong-tsan-gam-bo and in every successive Dalai Lama. The Tantra School of Tibet declared this Tibetan deity to be the Dhyāni Bodhisattva (spiritual reflex in the world of forms, produced by contemplation) of Amitābha Buddha. His special sanctuary is on mount Potala in Lhasa. (3.) A Chinese female deity, probably an ancient local goddess of mercy (and progeny), worshipped in China, before the advent of Buddhism, under the name Kwanyin and adopted by Buddhists as an incarnation of Avalôkitês'vara (or Padmapāṇi). According to Chinese accounts, Kwanyin was the third daughter of 妙莊

王 (v. S'ubhavyâha), a ruler of a northern kingdom, supposed to be identic with 莊王 Chwang-wang of the Chow dynasty (B. C. 696). She was so determined, it is said, to become a nun, that she absolutely refused to be married, even when put (by her father's order) to degrading duties in the convent. Her father ordered her to be executed with the sword, but the sword was broken into 1,000 pieces without hurting her. Her father then ordered her to be stifled, when her soul left the body and went down to hell, but hell forthwith changed into paradise. To save his hell, Yama sent her back to life, whereupon she was miraculously transported, on a lotus flower, to the island of P'ootoo (Potara), near Ningpo, where she lived for 9 years healing disease and saving mariners from shipwreck. Her father having fallen ill, she cut the flesh off her arms and made it into a medicine which saved his life. To show his gratitude, he ordered a statue to be erected in her honour, saying 全手全眼 'with completely formed (ts'uen), arms and eyes', but the sculptor misunderstood the order for 千手千眼 'with a thousand (ts'ien) arms and eyes,' whence it happened that a statue with

a 1,000 eyes and 1,000 arms perpetuated her memory, and she was henceforth known and revered as 千手千眼大慈大悲觀音菩薩 'the Bodhisattva Kwanyin who has 1,000 arms and 1,000 eyes, great in mercy and great in compassion.' To identify Kwanyin as an incarnation of Avalôkitês'vara, her name Kwanyin 觀音 was explained as meaning avalôkita (觀 lit. looking on) svara (音 lit. sound i.e. of prayers). She is also styled 觀世音自在 lit. the sovereign (ishvara) who looks on or regards (avalôkita) the sounds or prayers (svara), and, by abbreviation, 觀世自在 lit. the sovereign (ishvara) who looks on the world (avalôkita). Other epithets are 光世音 lit. sound of the world of light, and 觀尹 lit. on-looking controller (Kwanyin), which two epithets may be modern corrupt forms or archaic relics of her ancient name. Kwanyin is also styled 高王 (v. Abhyutgata rādja) lit. the august monarch, and as such regarded as the patron of those who are under criminal prosecution. Another title is 白衣大士 lit. white robed great scholar, and as such she is represented with a baby on her arm

and worshipped by people desiring progeny. She is also styled Bodhisattva (q. v.) and Abhayaṃdada (q. v.) Some Chinese texts confound Kwanyin with Maitrêya (q. v.), because the former is the predicted successor of Amitâbha, whilst Maitrêya is to be the next Buddha to appear in this world. If other texts increase the confusion by identifying Kwanyin both with Maitrêya and with Pūrṇa Māitrāyaṇi putra (q. v.), the explanation is likewise easy, for Kwanyin's title 大慈 (lit. great mercy) is likely to be confounded with that of Maitrêya viz. 慈氏 lit. family of mercy and with that of Pūrṇa viz. 滿慈子 lit. the son of full mercy. Some texts also assert that Kwanyin was 'the third son of the grihapati Anâtha pindika of the bamboo garden Djêtavana near the Gridhrakûta mountain and was called Sudatta.' But as they add that this was but one of the many incarnations of Kwanyin, there is no contradiction in the statement, though it is based on a mistake, as Sudatta was the name of the father.

AVALÔKITÊS'VARA BODHISATTVA SAMANTAMUKHAPARIVARTA 妙法蓮華經觀世音菩薩普門品經 Title of a translation, of

a chapter from the Sudharma pundarika, by Kumâradjiva (who translated the prose) A.D. 384—417, and by Djñânagupta (who translated the gâthâs), A.D. 557—589.

AVALÔKITÊS'VARAIKÂDA-S'AMUKHA DHÂRANÎ. Title of two translations, viz. 佛說十一面觀世音神咒經 by Yas'ogupta, A.D. 557—581, and 十一面神咒心經 by Hiuen-tsang, A. D. 656.

AVALÔKITÊS'VARA MÂTRI DHÂRANÎ 觀自在菩薩母陀羅尼經 Title of a book.

AVALÔKITÊS'VARA PADMA DJÂLAMÛLA TANTBANÂMA DHÂRANÎ. Title of four books, viz. (1.) 千眼千臂陀羅尼神咒 (2.) 千手千眼姥陀羅尼身經 (3.) 千手千眼廣大圓滿無礙大悲心經 (4.) 秘密藏神咒經.

AVANDA 阿耆茶 An ancient kingdom, probably the modern district of Shekarpoor, Lat. 27° 36' N. Long. 69° 18' E.

ÂVANTIKHÂH (Tib. Srung pa vahi sde) 大不可棄子部 lit. the great School of the son who could not be abandoned. A subdivision of

the Sammatah School, so called because its founder was, as a newborn babe, abandoned by his parents.

AVARAS'ÂILÂH (Singh. Seli-yâs) 阿伐羅塾羅 or 西山住部 lit. the School of the dwellers on the western mountain. A subdivision of the Mahâsamghikah School.

AVARAS'ÂILÂ SAMGHÂRÂMA 阿伐羅塾羅僧伽藍 explained by 西山寺 lit. the monastery of the western mountain. A vihâra in Dhanakatchêka, built 600 B.C., deserted A. D. 600.

AVATAMS'AKA SÛTRAS 華嚴部 A subdivision of the Sûtra Pitaka.

AVÂTÂRA 阿跋多羅 explained by 化生 lit. metamorphosis. The Brahminical idea of incarnation corresponding to anupâpadaka (q. v.)

ÂVÊNIKA DHARMA (Singh. Buddha dharma) 十八不共法 lit. 18 detached characteristics. The distinctive marks of a Buddha who is 'detached' from the imperfections which mark ordinary mortals.

AVIDDHA KARNA SAMGHARÂMA 阿避陀羯刺拏僧伽藍 or 不穿耳伽藍 lit.

the monastery of those whose ears are not pierced. An ancient vihāra near Yôdha-patipura.

AVIDYĀ (Singh. Awidya. Tib. Ma rig pa) 無明 lit. absence of perception. The last (or first) of the 12 Nidānas (q. v.), viz. ignorance which mistakes the illusory phenomena of this world for realities.

AVILÔMA 羊毛 lit. a sheep's hair. A subdivision of a yôdjana.

AVÎTCHI (Singh. and Siam. Awichi. Tib. Mnar med) 阿鼻旨 or 阿惟越致 or 阿毗至 or 阿鼻 or 阿毗 explained by 無間地獄 lit. uninterrupted hell. The last of the 8 hot hells, where the culprits die and are re-born without interruption (yet not without hope of final redemption).

AVIVARTITA (or **APARIVARTYA**) SŪTRA 不退轉法輪經 Title of a translation, A.D. 397—439. See also Vaipulya vyūhāvivartita dharmatāhakra sūtra.

AVRIHA (Singh. Awiha. Tib. Mitchheba) lit. making no effort, 無想 lit. absence of thought. The 13th Brahmā-lōka. The 4th region of the 4th Dhyāna.

AYAMUKHA (or Hayamukha)

阿耶穆佉 An ancient kingdom, probably the region near Surajepoor, Lat. 26° 26' N. Long. 86° 16' E.

AYANA 行 lit. a march. A division of time, equal to 6 months.

AYATANA 阿也怛那 General term for the organs of sense. See Chādayatana and Vidjāna.

AYÔDHYĀ 阿踰陀 The capital of Kôśāla, the headquarters of ancient Buddhism, the present Oude, Lat. 26° N. Long. 82° 4' E.

ĀYURVĒDA 阿由 explained by 命論 or 壽論 lit. the S'āstra of longevity. One of the Vēdas, a ritual to be used at sacrifices.

AYUTA (Tib. Ther h boum) 阿由多 or 那由他 explained by 百俱胝 lit. 100 kôṭi. A numeral, equal to 1,000,000,000.

B.

BADAKCHÂN 鉢鐸創那 or 巴達克山 A mountainous district of Tokhāra, the region near Gumbeer, Lat. 34° 45' N. Long. 70° E.

BAGHELÂN 縛伽浪 The country W. of the Bunghee river, between Koondooz and Ghoree, Lat 36° N. Long. 68° E.

BAHUDJANA 僕呼繕那
explained by 衆生 lit. all
living beings.

BAKTRA 縛喝羅 or 縛喝
A city of Bactriana, once a
nursery of Buddhism, A. D.
600 still famous for its
sacred relics and monuments.
The present Balkh, Lat. 36°
48 N. Long 67° 4 E.

BALA (Singh. Purnna) 婆羅
The sister of the girl Ananda
(Singh. Sujata) who supplied
S'âkyamuni with milk.

BALÂ or Pantchabalâni (Singh.
Balayas) 五力 lit. five po-
wers, with the note 'bala
signifies 制止 lit. to limit,
to stop.' One of the cate-
gories forming the 37 Bodhi
pakchika dharma (q. v.), em-
bracing (1.) the power of
faith, v. S'raddhâbala, (2.)
the power of energy, v. Vir-
yâbala, (3.) the power of
memory, v. Smritîbala, (4.)
the power of meditation, v.
Samâdhîbala, and (5.) the
power of wisdom, v. Pradj-
ñâbala. See also under
Indriya.

BÂLÂDITYA 婆羅阿迭多
explained by 幼日 lit. the
early sun. A king of Ma-
gadha, protector of Bud-
dhists, who if identic with
Balihita, reigned A. D. 191.

BÂLAPATI 薄羅鉢底 Name

of an ancient Kingdom of
India.

BÂLAPRITHAGDJANA (Pâli.
Balaputhudjdjana) 婆羅必
利他伽闍那 or 婆羅必
栗託乞那 explained by
小兒別生 lit. a little child
born apart, or by 愚異生
lit. born a fool and differ-
ing (sc. from the saints). A
designation of unbelievers.

BALI 婆稚 explained by 有
縛 lit. one who has ties (sc.
of relationship). Name of a
king of Asuras.

BÂLUKÂ 跋祿迦 An ancient
kingdom of eastern Turkes-
tan, the present Aksu, Lat.
40°7 N. Long. 39°29 E.

BANDUPRABHA 親光 Au-
thor of the Buddhahûmi
Sûtra S'âstra.

BARUKATCHÊVA 跋祿羯
帖婆 An ancient kingdom in
Gujerat, S. of the Nerbudda,
near Baroche, Lat. 21°44 N.
Long. 72°56 E.

BÂS'PAH (Tib. Bhachbah or
Phaggs pa lama) 八思巴
or 帕克斯巴 or 巴思巴
or 拔合思巴 or 拔思發
or 發思八 A S'ramana of
Tibet (土波), teacher and
confidential adviser of Kublai
Khan, who appointed him
head of the Buddhist church

of Tibet (A. D. 1,260). He is the author of a manual of Buddhist terminology (彰所知論) and translated another work into Chinese. He constructed (A. D. 1,269) for the Mongol language an alphabet and syllabary borrowed from the Tibetan and known by the term Horyik, for which, however, the Lama Tsordjiosen subsequently (A. D. 1307—1311) substituted another alphabet, based on that of S'âkyapandita.

BAYANA 梵衍那 An ancient kingdom and city in Bokhara, famous for a statue of Buddha (entering Nirvâna), said to have been 1,000 feet long. The present Bamyân, Lat 34°50 N. Long. 67°40 E.

BHADANTA (Pâli. Bhanta) 婆檀陀 explained by 大德 lit. great virtue. A title of honour (like Reverend) given to priests (especially of the Hinâyana School).

BHADRA (Pâli. Bhaddha) 跋達羅 or 跋陀 explained by 善 lit. virtuous, or by 賢 lit. a sage. (1.) An epithet of every Buddha. (2.) Name of tree. (3.) Name of the realm in which Yas'ôdharâ is to be reborn.

BHADRAKALPA (Pâli. Bhaddha Kappa. Siam. Phattakala) 賢劫 lit. the kalpa of

the sages. A designation for the kalpa (q.v.) of stability, so called because 1,000 Buddhas (sages) appear in the course of it. Our present period is a Bhadrakalpa and 4 Buddhas have already appeared. It is to last 236 million years, but over 151 million years have already elapsed.

BHADRAKALPIKA SÛTRA 賢劫經 Title of a translation by Dharmaraksha, A.D. 300.

BHADRAKÂ RÂTRÎ 佛說善夜經 Title of a translation A.D. 701.

BHADRA KÂTCHANÂ v. Yas'ôdharâ.

BHADRA MÂYÂKÂRA PARIPRITCH'Â. Title of two translations, viz. 幻士仁賢經 by Dharmaraksha, A.D. 265—316, and 授幻師跋陀羅記會 by Bodhiruchi, A.D. 618—907.

BHÂDRAPADA 婆達羅鉢陀 Name of the last month of summer.

BHADRAPÂLA 跋陀婆羅 or 跋陀波羅 A Bodhisattva who, with 500 others, slighted S'âkyamuni in a former life, but was afterwards converted and became Buddha.

BHADRAPÂLA S'RECHTHI

PARIPRITCHCH'Â. Title of two translations, viz. **賢護長者會** by Djñānagupta, A. D. 596, and **大乘顯識經** by Divākara and others, A. D. 680.

BHADRAPĀLA SŪTRA **拔陂菩薩經** Title of a translation by Lokalakcha.

BHADRA RUTCHI **跋陀羅樓支** explained by **賢愛** lit. good and loving. A priest of Parvata whose disputation with a Brahman was cut short by the latter sinking down into hell.

BHADRATCHARĪ PRANIDHĀNA **普賢菩薩行願讚** Title of a translation by Amoghavadja, A.D. 746—771.

BHADRA VIHĀRA **跋達羅毗訶羅** explained by **賢寺** lit. the monastery of sages. A vihāra in Kanyākubdja.

BHADRAYĀNĪYĀH or **Bhadraputtrīyāh** **跋陀與尼與部** or **賢部** lit. the School of Bhadra, or **賢乘部** lit. the School of the conveyance of Bhadra, or **賢胄部** lit. the School of the descendants of Bhadra. A School founded by a famous ascetic called Bhadra.

BHADRIKA or **Bhadra** (Pāli. Bhaddaji. Tib. Ngang

zen or Ming zan) **跋提梨迦** or **跋提離** or **跋提** A son of Amritōdana, one of the first 5 disciples of S'āk-yamuni.

BHAGAI **孛伽夷** A city S. of Khoten, famous for a statue exhibiting all the lakṣaṇāni (q. v.).

BHĠĀRĀMA (lit. the arāma, or dwelling, of the god-Bhaga) **瞿盧薩謗** Grosapam or Karsana (Ptolemy), the capital of Kapis'a, the modern Begrām.

BHAGAVADDHARMA **伽梵達摩** or **尊法** lit. honourable law. A S'ramana of western India who translated into Chinese a popular work in honour of Avalōkitēs'vara.

BHAGAVAT or **Bhagavan** (Pāli. Bhagavā. Singh. Baga-wa. Siam. Phakhava. Tib. Btsham ldan das) **婆嚩譏帝** or **登葛幹諦** or **薄伽梵** or **婆伽婆** An epithet, 'the man of virtue (or merits)', given to every Buddha.

BHANĪ **婆尼** or **婆尼** A minister of S'as'aṅka.

BHĀRYĀ **婆利耶** A wife.

BHASKARA VARMA **婆塞羯摩伐羅** explained by **日胃** lit. armour of the sun. A king of Kāmarupa, a descendant of Narāyana Dēva.

BHAVA (Singh. Bhawa) 有
lit. existence. One of the
12 Nidānas, existence, as the
moral agent that assigns
every individual to one or
other of the Trāilōkya (三
有 lit. three modes of actual
existence). The creative
cause of Bhava is Upādāna.
Its consequence is Djāti.

BHAVASAṆGKRĀMITA SŪ-
TRA. Title of 3 translations,
viz. (1.) 大方等修多羅王
經 by Bodhirutchi, A.D. 386
—534; (2.) 佛說轉有經
by Buddhas'ānta, A.D. 539;
(3.) 佛說大乘流轉諸有
經 A.D. 518—907.

BHAVA VIVĒKA 譬吡吠伽
or 清辯 lit. clear argument.
A disciple of Nāgārdjuna,
who retired to a rock cavern
to await the coming of Mai-
trēya. Author of the 大乘
掌珍論 Mahāyānatālaratna
S'āstra, translated by Hiuen-
tsang, A.D. 648.

BHĒCHADJYAGURU VAL-
DŪRYAPRABHĀSA PŪR-
VAPRAṆIDHĀNA 藥師瑠
璃光如來本願功德經
Title of a translation by
Hiuentsang, A.D. 650. See
also Saptatathāgata pūrva-
praṇidhāna vis'êchavistara.

BHĒCHADJYAGURU PŪR-
VAPRAṆIDHĀNA 藥師如

來本願經 Title of a trans-
lation by Dharmagupta, A.D.
615.

BHĒCHADJYA RĀDJA 藥
王 lit. the medical king. A
disciple of S'ākyamuni. See
also Survasattvapriyadars'ana
and Vimalagarbha.

BHĒCHADJYARĀDJA BHĒ-
CHADJYASAMUDGATA
SŪTRA 佛說觀藥王藥
上二菩薩經 Title of a
translation by Kālayas'as, A.
D. 424.

BHĒCHADJYA SAMUDGA-
TA 藥上菩薩 lit. the su-
perior medical Bodhisattva.
A disciple of S'ākyamuni.
See also Vimalanētra.

BHICHMAGARDJITA GHÔ-
CHASVARA RĀDJA 威音
王 lit. the king of grave
utterance. The name under
which numberless Buddhas
Successively appeared, in
Mahāsambhava, during the
Vinirbhōga Kālpa.

BHIKCHU (Pāli. Bhikkhu.
Singh. Bhikchu. Tib. Dges-
long. Mong. Gelong) 比丘
or 苾芻 explained by 乞士
lit. mendicant scholars or by
釋種 lit. followers of S'ākya.
(1.) A fragrant plant, emblem
of the virtues of a religious
mendicant. (2.) Two classes
of S'ramanas (q.v.), viz.
esoteric mendicants (內乞)
who control their nature by

the law, and exoteric mendicants (外乞) who control their nature by diet. Every true Bhikshu is supposed to work miracles.

BHIKCHUNÎ (Tib. Dge slong ma, or Ani. Mong. Tshibaganza) 比丘尼 or 苾芻尼 Female religious mendicants who observe the same rules as any Bhikshu.

BHIKCHUNÎ PRATIMOKCHA SÛTRA 十誦律比丘尼戒經 Title of a compilation by Fa-hien.

BHIKCHUNÎ SAMGHIKAVINAYA PRATIMOKCHA SÛTRA 比丘尼僧祇律波羅提木叉戒經 Title of a translation by Fa-hien and Buddhahadra, A.D. 414.

BHÎMÂ 毗摩 or 嬖摩 (1.) Name of S'iva's wife (the terrible). (2.) A city, W. of Khoten, possessing a statue (of Buddha) said to have transported itself thither from Udyâna.

BHÛROM 嚕嚕 An exclamation, frequently occurring at the beginning of mantras (q.v.), probably in imitation of Bhramanic mantras which begin by invoking bhûr (earth), bhuvah (atmosphere) and svar (heaven). Perhaps a contraction of bhûr (earth) and om (q.v.)

BHÛTA 部多 explained by 自生 lit. spontaneous generation, or by 化生 lit. born by transformation.

BHÛTAS 鋪多 Heretics who besmeared their bodies with ashes. Probably a Shivaitic sect.

BIMBISÂRA or Bimbāsāra or Vimbasāra (Singh. Bimsara. Tib. Srenika, or Gzugs tshan sningpo. Mong. Margisiri amogo langa ouile duktohi, or Tsoktsasun dshirûken) 頻毗娑羅 or 頻婆娑羅 or 薜沙王 explained by 影堅 lit. a shadow (rendered) solid, or by 瓶沙 lit. the sand of a vase. A King of Magadha, residing at Râdjagriha, converted by S'âkyamuni, to whom he gave the Vênuvana park. He was murdered by his son Adjâtas'atru.

BIMBISÂRA RÂDJA SÛTRA. Title of 2 books, viz. (1.) 頻毗娑羅王詣佛供養經 and (2.) 薜沙王願經

BODHI or Sambodhi (Tib. Byang cûb) 菩提 explained by 道 lit. intelligence, or by 正覺 lit. (the act of keeping one's mind) truly awake, in contradistinction from Buddhi (the faculty of intelligence). That intelligence or knowledge by which one becomes a Buddha or a believer in Buddhism.

See also Bodhi pakchika dharma.

BODHIDHARMA 達摩大師

The 28th Indian (1st Chinese) patriarch, originally called Bodhitara (菩提多羅). He was a Kchattriya by birth, being the son of a king of southern India. His teacher Panyatara (般若多羅) gave him the name Bodhidharma to mark his understanding (bodhi) of the law (dharma) of Buddha. Bodhidharma brought the alms-bowl of S'ākyamuni (v. pātra) to China (9th moon, 21st day, A.D. 520), visited Canton, and then Lohyang, where he remained engaged in silent meditation for 9 years, being thenceforth known as 'the wall-gazing Brahman' (壁觀婆羅門). He is supposed to have died circa A.D. 529.

BODHIDRUMA or Bodhivrikcha 菩提樹 lit. bodhi-tree, or 道樹 lit. tree of intelligence, or 卑鉢羅 lit. pippala, or 賓撥梨力叉 lit. pippali vrikcha, or 阿濕喝囉波力叉 lit. asvas'tha vrikcha. The tree (*Ficus religiosa*) under which S'ākyamuni did 7 years' penance, and under which he became Buddha. This tree, originally 400 (Chinese) feet high, and 50

feet high when Hiuen-tsang saw it (A.D. 629—645), still exists, 2 miles S.E. of Gayā, on the left bank of the Nāiranjana. Cuttings of this tree, which is considered to be a symbol of the spread and growth of Buddhism, are planted in China in front of monasteries and temples. Fah-hien (A.D. 399—414) mistook this tree for a palmtree (v. Patra), with which the Bodhi tree is now generally identified in China.

BODHILA 佛地羅

A native of Cashmere, author of the *Tattva sañtchaya s'āstra* (集真論) belonging to the Mahāsaṃghikāp School.

BODHIMANDA (Singh. Bodhimandala) 菩提道場

lit. the platform of bodhi, or 道場 lit. the platform of intelligence, or 金剛坐 lit. the diamond throne (*vajrāsana*). The terrace, said to have raised itself out of the ground, surrounding the Bodhidruma, where all Bodhisattvas sit down when about to become Buddhas. This ground, said to be as solid as diamond, is believed to form the navel (centre) of the earth.

BODHIRUTCHI 菩提留支

or 菩提流支 or 流支 explained by 覺希 lit. understanding and hope, or by 道

希 lit. intelligence and hope. (1.) S'ramana of northern India, who arrived in Lohyang A. D. 508, and translated some 30 works. (2.) Cognomen of Dharmarutchi (q. v.)

BODHISATTVA (Pāli. Bodhisatto. Singh. Bodhisat. Siam. Phothisat. Tib. Byang cub sems dpa) lit. he whose essence (sattva) has become intelligence (bodhi) 菩提薩埵 or 覺驪薩督呀 or 扶薩 or 菩薩 explained by 覺有情 lit. knowledge in possession of one's affections or by 道心 lit. the mind of intelligence. The third class of saints who have to pass only once more through human life before becoming Buddhas, including also those Buddhas who are not yet perfected by entering Nirvāna (v. Mahāsattvas). One of the three means of conveyance to Nirvāna (v. Triyāna), compared with an elephant fording a river.

BODHISATTVA BODHIRUMA SŪTRA 菩薩道樹經 Title of a book.

BODHISATTVA BUDDHĀNUSMRĪTI SAMADHI 佛說菩薩念佛三昧經 Title of a translation, A.D. 462.

BODHISATTVA PIṬAKA 菩薩藏經 A section of the

Tripitaka, sūtras treating on the state of a Bodhisattva.

BODHISATTVA PIṬAKA SADDHARMA SŪTRA 佛說大乘菩薩藏正法經 Title of a translation by Dharmarakcha, A. D. 1004—1058.

BODHISATTVA PIṬAKA SŪTRA 菩薩藏會 Title of a translation by Hien-tsang, A.D. 645.

BODHISATTVA PIṬAKĀ-VATAṂSAKA MAṆDJU-S'BĪMULA GARBHA TANTRA 大方廣菩薩文殊師利根本儀軌經 Title of a translation, A.D. 980—1001.

BODHISATTVA TCHARYĀ NIRDÊS'A Title of two translations, viz. 菩薩善戒經 by Gunavarman, A. D. 431, and 菩薩地持經 by Dharmarakcha, A. D. 414—421.

BODHIVAKCHO MAṆDJU-S'RI NIRDÊS'A SŪTRA 佛說大乘善見變化文殊師利問法經 Title of a translation, A.D. 980—1001.

BODHI VIHĀRA 菩提寺 lit. the temple of intelligence. A favourite name, given to many monasteries.

BODHIVRIKCHA v. Bodhidruma.

BODHYANGA (Pāli. Saṃbodj-

hana. Singh. Bowdyānga)
七菩提分 or **七覺分** lit.
 seven divisions of bodhi, or
七覺支 lit. seven branches
 of understanding. One of
 the 37 categories of the
 Bodhi pakchika dharma,
 comprehending 7 degrees of
 intelligence, viz. (1.) memory
 v. Smṛiti; (2.) discrimination
 v. Dharma pravitchaya; (3.)
 energy v. Vīrya; (4.) joy v.
 Prīti; (5.) tranquillity v.
 Pras'rabdhi; (6.) ecstatic con-
 templation v. Samādhi; (7.)
 indifference v. Upēkchā.

BOLOR 鉢露兒 or 鉢露羅
 A kingdom, N. of the Indus,
 S.E. of the Pamir, rich in
 minerals. The modern Balti,
 or Little Tibet (by the Dards
 called Palolo). It is to be
 distinguished from the city
 Bolor in Tukhāra.

BRAHMA (Siam. Phrom. Tib.
 Tshangs. Mong. Esrun tegri)
婆羅吸摩 or **婆羅賀磨**
 or **梵覽摩** or **梵天王** or
梵王 or **梵** explained by
一切衆生之父 lit. the
 father of all living beings.
 The first person of the
 Brahminical Trimurti, adopt-
 ed by Buddhism, but placed
 in an inferior position, being
 looked upon, not as creator,
 but as a transitory dēvata
 whom every saint, on obtain-
 ing bodhi, surpasses.

BRAHMA DJĀLA SŪTRA.
 Title of two translations,

viz. **佛說梵網六十二見**
經 A. D. 222—280, and **梵**
網經 by Kumāradjīva, A.D.
 406.

BRAHMADATTA 梵摩達
 or **梵授** lit. gift of Brahma.
 (1.) A king of Kanyākubdja.
 (2.) A king of Vārānas'ī,
 father of Kās'yapa. (3.) Same
 as Brahmānandita.

BRAHMADHVADJA 相梵
 lit. Brahma's figure. A fabu-
 lous Buddha, whose domain
 is S. W. of our universe, an
 incarnation of the 8th son of
 Mahābhīdjña dīśnā bhībhū.

BRAHMAKALA 梵迦羅
 Name of a mountain.

BRAHMAKĀYIKAS (Siam
 Phrom. Tib. Tshangs hkhlor)
梵迦夷天 or **梵天** lit.
 the dēvas of Brahma. The
 retinue of Brahma.

BRAHMĀKCHARAS 梵字
 or **梵書** lit. Brahma's writ-
 ing. Pāli or Sanskrit, the
 former being considered by
 by Chinese writers the more
 ancient system, both as a
 written and spoken lan-
 guage.

BRAHMALŌKA 梵天 lit. the
 heavens of Brahma, or **世主**
天 lit. the heavens of the
 ruler of the world. Eighteen
 heavenly mansions constitut-
 ing the world of form (v.

Rûpadhâta) and divided into 4 regions of contemplation (v. Dhyâna). Southern Buddhism knows only sixteen. Northern Buddhists added Punyaprasava and Anabhaka.

BRAHMAṆA (Tib. Bram ze)

跋濫摩 or 婆羅門 explained by 淨行 lit. pure walk. (1.) A term of social distinction (姓 lit. clan), the caste of Brahmans. (2.) A religious term, designating a man whose conduct is pure.

BRAHMÂNANDITA 梵豫 lit.

Brahma's elephant. A king of Vâisâli, who had 1000 sons, also called Brahmadata.

BRAHMANAPURA 婆羅門

邑 A city, N. E. of the capital of Mâlava.

BRÂHMANARACHTRA 婆羅

門國 or 梵摩難國 lit. the kingdoms of the Brahmans. A general name for India.

BRÂHMANARACATRA RÂD-

JA SÛTRA 佛說梵摩難國王經 Title of a book.

BRAHMAPARICHADYÂH

梵衆 lit. the assembly of the Brahmans. The 1st Brahma-lôka. The 1st region of the 1st Dhyâna.

BRAHMAPURA 婆羅吸摩

補羅 explained by 女國

lit. the woman-kingdom. A kingdom of northern India, the dynastic title of which was entailed upon the female line exclusively. Its capital was situated near Sirenuggur, Lat. 30°10' N. Long 78°46' E.

BRAHMA PURÔHITAS 梵

輔 lit. the attendants of Brahma. The 2nd Brahma-lôka. The 2nd region of the 1st Dhyâna.

BRAHMA SAHÂMPATI or

Mahabrahma sahâmpati 梵

摩三鉢天 or 堪忍界王

lit. lord of the world of patient suffering. A title of Brahma, as ruler of the Sahalôkadhātu.

BRAHMATCHÂRI 梵志 ex-

plained by 淨裔 lit. descendants of purity. (1.) A young Brahman. (2.) A Buddhist ascetic, irrespective of caste or descent.

BRAHMÂVADÂNA SÛTRA

佛說梵魔喻經 Title of a book.

BRAHMA VASTU 梵章 Title

of a syllabary, in 12 parts.

BUDDHA (Siam. Phutthô. Tib.

Sangs rgyas. Mong. Burchan)

浮圖 or 佛陀 or 勃塔 or

母駄 or 沒駄 or 佛 ex-

plained by 覺 lit. awake

(understanding). (1.) The

first person of the Triratna.

(2.) The highest degree of

sainthood, Buddhahood. (3.) Every intelligent person who has broken through the bondage of sense, perception and self, knows the utter unreality of all phenomena, and is ready to enter Nirvāṇa.

BUDDHABHADRA 佛陀跋多羅 or **佛跋陀羅** explained by **覺賢** lit. intelligent sage. (1.) A native of Kapilavastu, a descendant of Amritôdana Râdja, who came to China A. D. 406, introduced an alphabet of 42 characters and translated and composed many books. (2) A disciple of Dharmakôcha, whom Hiuen-tsang (A. D. 630—640) met in India.

BUDDHABHŪMI SŪTRA 佛說佛地經 Title of a translation by Hiuen-tsang, A. D. 645.

BUDDHABHŪMI SŪTRA S'ĀSTRA 佛地經論 A commentary on the preceding work, translated by Hiuen-tsang A. D. 649.

BUDDHADĀSA 佛陀駄索 explained by **覺使** lit. envoy of intelligence. A native of Ayamukha, author of the Mahāvhibhācha s'āstra.

BUDDHADHARMA same as Avēnikadharma.

BUDDHADJIVA 佛陀什 explained by **覺壽** lit. intel-

ligence and longevity. A native of Cabul, who arrived in China A. D. 423 and translated 3 works.

BUDDHAGAYĀ v. Gayā.

BUDDHAGUPTA 佛陀毬多 explained by **覺蜜** lit. honey of intelligence, and by **覺護** lit. protection of intelligence. A king of Magadha, son and successor of S'akrāditya.

BUDDHA HRIDAYA DHĀRANĪ. Title of two translations, viz. **諸佛心陀羅尼經** by Hiuen-tsang A. D. 650, and **諸佛心印陀羅尼經** of later date.

BUDDHAKCHĒTRA (Singh. Buddhasētra. Siam. Puthakhet. Tib. Sangs rgyas kyi zing) **訖差怛羅** or **差多羅** or **刹怛利耶** or **佛刹** explained by **佛土** lit. the land of Buddha, or by **佛國** lit. the kingdom of Buddha. The sphere of each Buddha's influence, said to be of four-fold nature, viz. (1.) the domain where good and evil are mixed **淨穢雜居士**; (2.) the domain in which the ordinances (of religions) are not altogether ineffectual **方便有餘土**, though impurity is banished and all beings reach the state of S'rāvaka and Anāgāmin; (3.) the do-

main in which Buddhism is spontaneously accepted and carried into practice **自受用土**, where its demands are fully responded to **實報土**, and where even ordinary beings accept and carry them into practice **他受用土**; (4.) the domain of spiritual nature **法性土**, where all beings are in a permanent condition of stillness and light **常寂光土**.

BUDDHAMITRA 伏駄密多 or **佛陀密多** The 9th Indian patriarch, a native of northern India, by birth a Vâis'ja, author of the **五門禪經要用法** *Pañchadvâradhyâna sūtra mahârtha dharma*, and therefore styled **Mahâdhyânaguru** (great teacher of contemplation). He died B.C. 487.

BUDDHANANDI 佛陀難提 The 8th Indian patriarch, a native of Kamarûpa and descendant of the Gautama family.

BUDDHAPÂLI 佛陀波利 explained by **覺護** lit. guarded by intelligence. (1.) A disciple of Nâgârdjuna and founder of a subdivision of the Madhyamika School. (2.) A native of Cabul who translated (A. D. 676) a **Dhâranî** into Chinese.

BUDDHATHALA 佛果 lit. the fruit of Buddha. The fruition of Arhatsip or Arhattavaphala.

BUDDHAPIṬAKA NIGRAHANÂMA MAHÂYÂNA SÛTRA 佛藏經 Title of a translation by Kumâradjiva, A.D. 405.

BUDDHASAMGHATISÛTRA 諸佛要集經 Title of a translation by Dharmarakcha, A.D. 265—316.

BUDDHAS'ÂNTA 佛陀扇多 explained by **覺定** lit. fixed intelligence. A native of Central India, who translated some 10 works into Chinese, A.D. 524—550.

BUDDHASIMHA 佛陀僧訶 explained by **師子覺** lit. a lion's intelligence (i.e. supreme intelligence). (1.) A disciple of Asaṃgha. (2.) An epithet of Buddhochinga (q. v.).

BUDDHAS'RÎDJÑÂNA 覺吉祥 lit. the good omen of intelligence. A Bodhisattva, author of the **集大乘相論** *Mahâyâna lakṣaṇasaṃghîti s'âstra*.

BUDDHATCHARITA KÂVYA SÛTRA 佛所行讚經 A narrative of the life of S'âkyamuni by As'vaghôcha, translated by Dharmarakcha A.D. 414—421.

BUDDHATCHARITRA 佛本

行集經 Title of a history of Shâkyamuni, translated by Dñâmagupta, A.D. 587.

BUDDHATCHHAYÂ 佛影

lit. the shadow of Buddha. The shadow of S'âkyamuni, exhibited in various places in India, but visible only to those 'whose mind is pure.'

BUDDHATRÂTA 佛陀多羅

多 or **佛陀多羅** explained by **覺救** lit. intelligent saviour. (1.) Name of an Arhat, of the Sâmatîya School. (2.) A native of Cabul, translator of the **大方廣圓覺修多羅了義經**

Mahâvaipulya pûrṇabuddha sûtra prasannârtha sûtra (circa A.D. 650).

BUDDHAVANAGIRI 佛陀

伐那山 A mountain near Râdjagriha. S'âkyamuni once lived in one of its rock caverns.

BUDDHAVARMAN 浮陀跋

摩 or **佛陀跋摩** explained by **覺鎧** lit. cuirass of intelligence. A native of India, co-translator of the **阿毗曇**

毗婆沙論 Abhidharma vibhâchâ s'âstra, A.D. 437—439.

BUDDHÂVATÂMSAKA MA-

HÂVAIPULYA SÛTRA 大
方廣佛華嚴經 Title of a

translation by Buddhabhadra and others, A.D. 418—420.

BUDDHAYAS'AS 佛陀耶舍

explained by **覺明** lit. intelligent and bright. A native of Cabul, translator of 4 works, A.D. 403—413.

BUDDHOCHINGA 佛圖澄

A native of India, also styled Buddhasimha, who propagated Buddhism in China (about 348 A. D.) with the aid of magic.

BUDDHÔCHNÎCHA 佛頂骨

The skullbone of S'âkyamuni, an object of worship (v. Uchnîcha).

BUKHARA 捕喝 or 捕揭

The present Bokhara, Lat. 39°47' N. Long. 64°25' E.

C.**CHADABHIDJÑÂS v. Abhidj-****CHADAKOCHARA VIDYÂ-**

MANTRA. Title of 3 translations, viz. (1.) **六字神咒經** by Bodhirutchi, A. D.

693, (2.) **六字咒王經** A.D. 317—420, and (3.) **六字神**

王經 A. D. 502—557.

CHADÂYATANA (Singh. Wê-

danâkhand. Tib. Skye mtchhed) **六呵也怛那** or **六處** lit. 6 dwellings or **六入** lit. 6

entrances or 六塵 lit. six
gūṇas. One of the 12 Nidā-
nas; sensation, the objects
of sensation, the organs of
sensation (eye, ear, nose,
tongue, body, mind).

CHADPĀDĀBHIDHARMA
六足阿毗曇摩 Title of a
philosophical work.

CHADUMĀN 忽露摩 A dis-
trict of Tukhāra, on the
upper Oxus.

CHAGHNĀN 尸棄尼 A dis-
trict E. of Chadumān.

CHANNAGARIKĀH 山拖那
伽梨柯部 or 六城部 lit.
the School of 6 cities. A
philosophical School.

CHANMUKA 商莫迦 A Bo-
dhisattva, famous for filial
piety.

CHANMUKHI DHĀRAṆĪ 佛
說六門陀羅尼經 Title of
a translation by Hiuen-tsang,
A. D. 645.

CHARAKA 沙落迦 A mona-
stery in Kapis'a.

D.

DĀGOBA v. Stūpa.

DAKCHINA (lit. the right,
south) 達欒拏 or 駄器尼
or 達嚩國 or 檀嚩 The
Deccan, S. of Behar, often con-
founded with 大秦國 Syria.

DAKCHINĀYANA 南行 lit.

course (of the sun) to the
south. A period of 6
months.

DAKCHINAKÔSALA v. Kô-
sala.

DAMAMŪKL NIDĀNA SŪ-
TRA (Mong. Dsanglun) 賢
愚因緣經 Title of a trans-
lation (lit. the sūtra of the
causes of wisdom and fool-
ishness), A.D. 445.

DĀNA 檀那 or 怛那 explain-
ed by 布施 lit. exhibition
of charity. The first of the
6 Pāramitās, charity, as the
motive of alms, sacrifices,
self-mutilation and self-im-
molation.

DĀNAPĀLA 施護 lit. donor
of salvation. A native of
Udyāna, who translated into
Chinese some 111 works and
received (A.D. 982) from the
Emperor the title 顯教大
師 lit. great scholar and ex-
positor of the faith.

DĀNAPATI 檀越 lit. by
charity crossing (the sea of
misery) or 施主 lit. sove-
reign of charity. A title given
to liberal patrons of Bud-
dhism.

DĀNATAKA ĀRANYAKAḤ
檀那陀迦阿蘭若 Hermits
living on the seashore or on
half-tide rocks.

DANTAKĀCHṬHA 憚哆家
瑟託 explained by 齒木 lit.

dental wood (restoring decayed teeth when chewed). A tree, said to have grown from a toothpick of S'āk-yamuni.

DANTALÔKAGIRI 彈多落迦山 or 檀特山 A mountain (the *montes Daedali* of Justin) near Varucha, with a cavern (now called Kashmiri-Ghâr), where Sudâna lived.

DARADA 陀歷 The country of the ancient Dardae, now called Dardu, Lat. 35°11 N. Long. 73°54 E.

DAS'ABALA 十力 lit. ten powers. An epithet of every Buddha, as possessing 10 faculties, consisting of some of the 6 Abhidjñas and of some of the 8 Mārgas.

DAS'ABALA KÂS'YAPA v. Vâchpa.

DAS'ABHŪMI PRATICHTHITĒ 𑖦𑖩𑖪𑖫𑖬𑖭𑖮𑖯𑖰𑖱𑖲𑖳𑖴𑖵𑖶𑖷𑖸𑖹𑖺𑖻𑖼𑖽𑖾𑗀𑖿𑗁𑗂𑗃𑗄𑗅𑗆𑗇𑗈𑗉𑗊𑗋𑗌𑗍𑗎𑗏𑗐𑗑𑗒𑗓𑗔𑗕𑗖𑗗𑗘𑗙𑗚𑗛𑗜𑗝𑗞𑗟𑗠𑗡𑗢𑗣𑗤𑗥𑗦𑗧𑗨𑗩𑗪𑗫𑗬𑗭𑗮𑗯𑗰𑗱𑗲𑗳𑗴𑗵𑗶𑗷𑗸𑗹𑗺𑗻𑗼𑗽𑗾𑗿𑘀𑘁𑘂𑘃𑘄𑘅𑘆𑘇𑘈𑘉𑘊𑘋𑘌𑘍𑘎𑘏𑘐𑘑𑘒𑘓𑘔𑘕𑘖𑘗𑘘𑘙𑘚𑘛𑘜𑘝𑘞𑘟𑘠𑘡𑘢𑘣𑘤𑘥𑘦𑘧𑘨𑘩𑘪𑘫𑘬𑘭𑘮𑘯𑘰𑘱𑘲𑘳𑘴𑘵𑘶𑘷𑘸𑘹𑘺𑘻𑘼𑘽𑘾𑘿𑙀𑙁𑙂𑙃𑙄𑙅𑙆𑙇𑙈𑙉𑙊𑙋𑙌𑙍𑙎𑙏𑙐𑙑𑙒𑙓𑙔𑙕𑙖𑙗𑙘𑙙𑙚𑙛𑙜𑙝𑙞𑙟𑙠𑙡𑙢𑙣𑙤𑙥𑙦𑙧𑙨𑙩𑙪𑙫𑙬𑙭𑙮𑙯𑙰𑙱𑙲𑙳𑙴𑙵𑙶𑙷𑙸𑙹𑙺𑙻𑙼𑙽𑙾𑙿𑚀𑚁𑚂𑚃𑚄𑚅𑚆𑚇𑚈𑚉𑚊𑚋𑚌𑚍𑚎𑚏𑚐𑚑𑚒𑚓𑚔𑚕𑚖𑚗𑚘𑚙𑚚𑚛𑚜𑚝𑚞𑚟𑚠𑚡𑚢𑚣𑚤𑚥𑚦𑚧𑚨𑚩𑚪𑚫𑚬𑚭𑚮𑚯𑚰𑚱𑚲𑚳𑚴𑚵𑚷𑚶𑚸𑚹𑚺𑚻𑚼𑚽𑚾𑚿𑛀𑛁𑛂𑛃𑛄𑛅𑛆𑛇𑛈𑛉𑛊𑛋𑛌𑛍𑛎𑛏𑛐𑛑𑛒𑛓𑛔𑛕𑛖𑛗𑛘𑛙𑛚𑛛𑛜𑛝𑛞𑛟𑛠𑛡𑛢𑛣𑛤𑛥𑛦𑛧𑛨𑛩𑛪𑛫𑛬𑛭𑛮𑛯𑛰𑛱𑛲𑛳𑛴𑛵𑛶𑛷𑛸𑛹𑛺𑛻𑛼𑛽𑛾𑛿𑜀𑜁𑜂𑜃𑜄𑜅𑜆𑜇𑜈𑜉𑜊𑜋𑜌𑜍𑜎𑜏𑜐𑜑𑜒𑜓𑜔𑜕𑜖𑜗𑜘𑜙𑜚𑜛𑜜𑜝𑜞𑜟𑜠𑜡𑜢𑜣𑜤𑜥𑜦𑜧𑜨𑜩𑜪𑜫𑜬𑜭𑜮𑜯𑜰𑜱𑜲𑜳𑜴𑜵𑜶𑜷𑜸𑜹𑜺𑜻𑜼𑜽𑜾𑜿𑝀𑝁𑝂𑝃𑝄𑝅𑝆𑝇𑝈𑝉𑝊𑝋𑝌𑝍𑝎𑝏𑝐𑝑𑝒𑝓𑝔𑝕𑝖𑝗𑝘𑝙𑝚𑝛𑝜𑝝𑝞𑝟𑝠𑝡𑝢𑝣𑝤𑝥𑝦𑝧𑝨𑝩𑝪𑝫𑝬𑝭𑝮𑝯𑝰𑝱𑝲𑝳𑝴𑝵𑝶𑝷𑝸𑝹𑝺𑝻𑝼𑝽𑝾𑝿𑞀𑞁𑞂𑞃𑞄𑞅𑞆𑞇𑞈𑞉𑞊𑞋𑞌𑞍𑞎𑞏𑞐𑞑𑞒𑞓𑞔𑞕𑞖𑞗𑞘𑞙𑞚𑞛𑞜𑞝𑞞𑞟𑞠𑞡𑞢𑞣𑞤𑞥𑞦𑞧𑞨𑞩𑞪𑞫𑞬𑞭𑞮𑞯𑞰𑞱𑞲𑞳𑞴𑞵𑞶𑞷𑞸𑞹𑞺𑞻𑞼𑞽𑞾𑞿𑟀𑟁𑟂𑟃𑟄𑟅𑟆𑟇𑟈𑟉𑟊𑟋𑟌𑟍𑟎𑟏𑟐𑟑𑟒𑟓𑟔𑟕𑟖𑟗𑟘𑟙𑟚𑟛𑟜𑟝𑟞𑟟𑟠𑟡𑟢𑟣𑟤𑟥𑟦𑟧𑟨𑟩𑟪𑟫𑟬𑟭𑟮𑟯𑟰𑟱𑟲𑟳𑟴𑟵𑟶𑟷𑟸𑟹𑟺𑟻𑟼𑟽𑟾𑟿𑠀𑠁𑠂𑠃𑠄𑠅𑠆𑠇𑠈𑠉𑠊𑠋𑠌𑠍𑠎𑠏𑠐𑠑𑠒𑠓𑠔𑠕𑠖𑠗𑠘𑠙𑠚𑠛𑠜𑠝𑠞𑠟𑠠𑠡𑠢𑠣𑠤𑠥𑠦𑠧𑠨𑠩𑠪𑠫𑠬𑠭𑠮𑠯𑠰𑠱𑠲𑠳𑠴𑠵𑠶𑠷𑠸𑠺𑠹𑠻𑠼𑠽𑠾𑠿𑡀𑡁𑡂𑡃𑡄𑡅𑡆𑡇𑡈𑡉𑡊𑡋𑡌𑡍𑡎𑡏𑡐𑡑𑡒𑡓𑡔𑡕𑡖𑡗𑡘𑡙𑡚𑡛𑡜𑡝𑡞𑡟𑡠𑡡𑡢𑡣𑡤𑡥𑡦𑡧𑡨𑡩𑡪𑡫𑡬𑡭𑡮𑡯𑡰𑡱𑡲𑡳𑡴𑡵𑡶𑡷𑡸𑡹𑡺𑡻𑡼𑡽𑡾𑡿𑢀𑢁𑢂𑢃𑢄𑢅𑢆𑢇𑢈𑢉𑢊𑢋𑢌𑢍𑢎𑢏𑢐𑢑𑢒𑢓𑢔𑢕𑢖𑢗𑢘𑢙𑢚𑢛𑢜𑢝𑢞𑢟𑢠𑢡𑢢𑢣𑢤𑢥𑢦𑢧𑢨𑢩𑢪𑢫𑢬𑢭𑢮𑢯𑢰𑢱𑢲𑢳𑢴𑢵𑢶𑢷𑢸𑢹𑢺𑢻𑢼𑢽𑢾𑢿𑣀𑣁𑣂𑣃𑣄𑣅𑣆𑣇𑣈𑣉𑣊𑣋𑣌𑣍𑣎𑣏𑣐𑣑𑣒𑣓𑣔𑣕𑣖𑣗𑣘𑣙𑣚𑣛𑣜𑣝𑣞𑣟𑣠𑣡𑣢𑣣𑣤𑣥𑣦𑣧𑣨𑣩𑣪𑣫𑣬𑣭𑣮𑣯𑣰𑣱𑣲𑣳𑣴𑣵𑣶𑣷𑣸𑣹𑣺𑣻𑣼𑣽𑣾𑣿𑤀𑤁𑤂𑤃𑤄𑤅𑤆𑤇𑤈𑤉𑤊𑤋𑤌𑤍𑤎𑤏𑤐𑤑𑤒𑤓𑤔𑤕𑤖𑤗𑤘𑤙𑤚𑤛𑤜𑤝𑤞𑤟𑤠𑤡𑤢𑤣𑤤𑤥𑤦𑤧𑤨𑤩𑤪𑤫𑤬𑤭𑤮𑤯𑤰𑤱𑤲𑤳𑤴𑤵𑤶𑤷𑤸𑤹𑤺𑤻𑤼𑤽𑤾𑤿𑥀𑥁𑥂𑥃𑥄𑥅𑥆𑥇𑥈𑥉𑥊𑥋𑥌𑥍𑥎𑥏𑥐𑥑𑥒𑥓𑥔𑥕𑥖𑥗𑥘𑥙𑥚𑥛𑥜𑥝𑥞𑥟𑥠𑥡𑥢𑥣𑥤𑥥𑥦𑥧𑥨𑥩𑥪𑥫𑥬𑥭𑥮𑥯𑥰𑥱𑥲𑥳𑥴𑥵𑥶𑥷𑥸𑥹𑥺𑥻𑥼𑥽𑥾𑥿𑦀𑦁𑦂𑦃𑦄𑦅𑦆𑦇𑦈𑦉𑦊𑦋𑦌𑦍𑦎𑦏𑦐𑦑𑦒𑦓𑦔𑦕𑦖𑦗𑦘𑦙𑦚𑦛𑦜𑦝𑦞𑦟𑦠𑦡𑦢𑦣𑦤𑦥𑦦𑦧𑦨𑦩𑦪𑦫𑦬𑦭𑦮𑦯𑦰𑦱𑦲𑦳𑦴𑦵𑦶𑦷𑦸𑦹𑦺𑦻𑦼𑦽𑦾𑦿𑧀𑧁𑧂𑧃𑧄𑧅𑧆𑧇𑧈𑧉𑧊𑧋𑧌𑧍𑧎𑧏𑧐𑧑𑧒𑧓𑧔𑧕𑧖𑧗𑧘𑧙𑧚𑧛𑧜𑧝𑧞𑧟𑧠𑧡𑧢𑧣𑧤𑧥𑧦𑧧𑧨𑧩𑧪𑧫𑧬𑧭𑧮𑧯𑧰𑧱𑧲𑧳𑧴𑧵𑧶𑧷𑧸𑧹𑧺𑧻𑧼𑧽𑧾𑧿𑨀𑨁𑨂𑨃𑨄𑨅𑨆𑨇𑨈𑨉𑨊𑨋𑨌𑨍𑨎𑨏𑨐𑨑𑨒𑨓𑨔𑨕𑨖𑨗𑨘𑨙𑨚𑨛𑨜𑨝𑨞𑨟𑨠𑨡𑨢𑨣𑨤𑨥𑨦𑨧𑨨𑨩𑨪𑨫𑨬𑨭𑨮𑨯𑨰𑨱𑨲𑨳𑨴𑨵𑨶𑨷𑨸𑨹𑨺𑨻𑨼𑨽𑨾𑨿𑩀𑩁𑩂𑩃𑩄𑩅𑩆𑩇𑩈𑩉𑩊𑩋𑩌𑩍𑩎𑩏𑩐𑩑𑩒𑩓𑩔𑩕𑩖𑩗𑩘𑩙𑩚𑩛𑩜𑩝𑩞𑩟𑩠𑩡𑩢𑩣𑩤𑩥𑩦𑩧𑩨𑩩𑩪𑩫𑩬𑩭𑩮𑩯𑩰𑩱𑩲𑩳𑩴𑩵𑩶𑩷𑩸𑩹𑩺𑩻𑩼𑩽𑩾𑩿𑪀𑪁𑪂𑪃𑪄𑪅𑪆𑪇𑪈𑪉𑪊𑪋𑪌𑪍𑪎𑪏𑪐𑪑𑪒𑪓𑪔𑪕𑪖𑪗𑪘𑪙𑪚𑪛𑪜𑪝𑪞𑪟𑪠𑪡𑪢𑪣𑪤𑪥𑪦𑪧𑪨𑪩𑪪𑪫𑪬𑪭𑪮𑪯𑪰𑪱𑪲𑪳𑪴𑪵𑪶𑪷𑪸𑪹𑪺𑪻𑪼𑪽𑪾𑪿𑫀𑫁𑫂𑫃𑫄𑫅𑫆𑫇𑫈𑫉𑫊𑫋𑫌𑫍𑫎𑫏𑫐𑫑𑫒𑫓𑫔𑫕𑫖𑫗𑫘𑫙𑫚𑫛𑫜𑫝𑫞𑫟𑫠𑫡𑫢𑫣𑫤𑫥𑫦𑫧𑫨𑫩𑫪𑫫𑫬𑫭𑫮𑫯𑫰𑫱𑫲𑫳𑫴𑫵𑫶𑫷𑫸𑫹𑫺𑫻𑫼𑫽𑫾𑫿𑬀𑬁𑬂𑬃𑬄𑬅𑬆𑬇𑬈𑬉𑬊𑬋𑬌𑬍𑬎𑬏𑬐𑬑𑬒𑬓𑬔𑬕𑬖𑬗𑬘𑬙𑬚𑬛𑬜𑬝𑬞𑬟𑬠𑬡𑬢𑬣𑬤𑬥𑬦𑬧𑬨𑬩𑬪𑬫𑬬𑬭𑬮𑬯𑬰𑬱𑬲𑬳𑬴𑬵𑬶𑬷𑬸𑬹𑬺𑬻𑬼𑬽𑬾𑬿𑭀𑭁𑭂𑭃𑭄𑭅𑭆𑭇𑭈𑭉𑭊𑭋𑭌𑭍𑭎𑭏𑭐𑭑𑭒𑭓𑭔𑭕𑭖𑭗𑭘𑭙𑭚𑭛𑭜𑭝𑭞𑭟𑭠𑭡𑭢𑭣𑭤𑭥𑭦𑭧𑭨𑭩𑭪𑭫𑭬𑭭𑭮𑭯𑭰𑭱𑭲𑭳𑭴𑭵𑭶𑭷𑭸𑭹𑭺𑭻𑭼𑭽𑭾𑭿𑮀𑮁𑮂𑮃𑮄𑮅𑮆𑮇𑮈𑮉𑮊𑮋𑮌𑮍𑮎𑮏𑮐𑮑𑮒𑮓𑮔𑮕𑮖𑮗𑮘𑮙𑮚𑮛𑮜𑮝𑮞𑮟𑮠𑮡𑮢𑮣𑮤𑮥𑮦𑮧𑮨𑮩𑮪𑮫𑮬𑮭𑮮𑮯𑮰𑮱𑮲𑮳𑮴𑮵𑮶𑮷𑮸𑮹𑮺𑮻𑮼𑮽𑮾𑮿𑯀𑯁𑯂𑯃𑯄𑯅𑯆𑯇𑯈𑯉𑯊𑯋𑯌𑯍𑯎𑯏𑯐𑯑𑯒𑯓𑯔𑯕𑯖𑯗𑯘𑯙𑯚𑯛𑯜𑯝𑯞𑯟𑯠𑯡𑯢𑯣𑯤𑯥𑯦𑯧𑯨𑯩𑯪𑯫𑯬𑯭𑯮𑯯𑯰𑯱𑯲𑯳𑯴𑯵𑯶𑯷𑯸𑯹𑯺𑯻𑯼𑯽𑯾𑯿𑰀𑰁𑰂𑰃𑰄𑰅𑰆𑰇𑰈𑰉𑰊𑰋𑰌𑰍𑰎𑰏𑰐𑰑𑰒𑰓𑰔𑰕𑰖𑰗𑰘𑰙𑰚𑰛𑰜𑰝𑰞𑰟𑰠𑰡𑰢𑰣𑰤𑰥𑰦𑰧𑰨𑰩𑰪𑰫𑰬𑰭𑰮𑰯𑰰𑰱𑰲𑰳𑰴𑰵𑰶𑰷𑰸𑰹𑰺𑰻𑰼𑰽𑰾𑰿𑱀𑱁𑱂𑱃𑱄𑱅𑱆𑱇𑱈𑱉𑱊𑱋𑱌𑱍𑱎𑱏𑱐𑱑𑱒𑱓𑱔𑱕𑱖𑱗𑱘𑱙𑱚𑱛𑱜𑱝𑱞𑱟𑱠𑱡𑱢𑱣𑱤𑱥𑱦𑱧𑱨𑱩𑱪𑱫𑱬𑱭𑱮𑱯𑱰𑱱𑱲𑱳𑱴𑱵𑱶𑱷𑱸𑱹𑱺𑱻𑱼𑱽𑱾𑱿𑲀𑲁𑲂𑲃𑲄𑲅𑲆𑲇𑲈𑲉𑲊𑲋𑲌𑲍𑲎𑲏𑲐𑲑𑲒𑲓𑲔𑲕𑲖𑲗𑲘𑲙𑲚𑲛𑲜𑲝𑲞𑲟𑲠𑲡𑲢𑲣𑲤𑲥𑲦𑲧𑲨𑲩𑲪𑲫𑲬𑲭𑲮𑲯𑲰𑲱𑲲𑲳𑲴𑲵𑲶𑲷𑲸𑲹𑲺𑲻𑲼𑲽𑲾𑲿𑳀𑳁𑳂𑳃𑳄𑳅𑳆𑳇𑳈𑳉𑳊𑳋𑳌𑳍𑳎𑳏𑳐𑳑𑳒𑳓𑳔𑳕𑳖𑳗𑳘𑳙𑳚𑳛𑳜𑳝𑳞𑳟𑳠𑳡𑳢𑳣𑳤𑳥𑳦𑳧𑳨𑳩𑳪𑳫𑳬𑳭𑳮𑳯𑳰𑳱𑳲𑳳𑳴𑳵𑳶𑳷𑳸𑳹𑳺𑳻𑳼𑳽𑳾𑳿𑴀𑴁𑴂𑴃𑴄𑴅𑴆𑴇𑴈𑴉𑴊𑴋𑴌𑴍𑴎𑴏𑴐𑴑𑴒𑴓𑴔𑴕𑴖𑴗𑴘𑴙𑴚𑴛𑴜𑴝𑴞𑴟𑴠𑴡𑴢𑴣𑴤𑴥𑴦𑴧𑴨𑴩𑴪𑴫𑴬𑴭𑴮𑴯𑴰𑴱𑴲𑴳𑴴𑴵𑴶𑴷𑴸𑴹𑴺𑴻𑴼𑴽𑴾𑴿𑵀𑵁𑵂𑵃𑵄𑵅𑵆𑵇𑵈𑵉𑵊𑵋𑵌𑵍𑵎𑵏𑵐𑵑𑵒𑵓𑵔𑵕𑵖𑵗𑵘𑵙𑵚𑵛𑵜𑵝𑵞𑵟𑵠𑵡𑵢𑵣𑵤𑵥𑵦𑵧𑵨𑵩𑵪𑵫𑵬𑵭𑵮𑵯𑵰𑵱𑵲𑵳𑵴𑵵𑵶𑵷𑵸𑵹𑵺𑵻𑵼𑵽𑵾𑵿𑶀𑶁𑶂𑶃𑶄𑶅𑶆𑶇𑶈𑶉𑶊𑶋𑶌𑶍𑶎𑶏𑶐𑶑𑶒𑶓𑶔𑶕𑶖𑶗𑶘𑶙𑶚𑶛𑶜𑶝𑶞𑶟𑶠𑶡𑶢𑶣𑶤𑶥𑶦𑶧𑶨𑶩𑶪𑶫𑶬𑶭𑶮𑶯𑶰𑶱𑶲𑶳𑶴𑶵𑶶𑶷𑶸𑶹𑶺𑶻𑶼𑶽𑶾𑶿𑷀𑷁𑷂𑷃𑷄𑷅𑷆𑷇𑷈𑷉𑷊𑷋𑷌𑷍𑷎𑷏𑷐𑷑𑷒𑷓𑷔𑷕𑷖𑷗𑷘𑷙𑷚𑷛𑷜𑷝𑷞𑷟𑷠𑷡𑷢𑷣𑷤𑷥𑷦𑷧𑷨𑷩𑷪𑷫𑷬𑷭𑷮𑷯𑷰𑷱𑷲𑷳𑷴𑷵𑷶𑷷𑷸𑷹𑷺𑷻𑷼𑷽𑷾𑷿𑸀𑸁𑸂𑸃𑸄𑸅𑸆𑸇𑸈𑸉𑸊𑸋𑸌𑸍𑸎𑸏𑸐𑸑𑸒𑸓𑸔𑸕𑸖𑸗𑸘𑸙𑸚𑸛𑸜𑸝𑸞𑸟𑸠𑸡𑸢𑸣𑸤𑸥𑸦𑸧𑸨𑸩𑸪𑸫𑸬𑸭𑸮𑸯𑸰𑸱𑸲𑸳𑸴𑸵𑸶𑸷𑸸𑸹𑸺𑸻𑸼𑸽𑸾𑸿𑹀𑹁𑹂𑹃𑹄𑹅𑹆𑹇𑹈𑹉𑹊𑹋𑹌𑹍𑹎𑹏𑹐𑹑𑹒𑹓𑹔𑹕𑹖𑹗𑹘𑹙𑹚𑹛𑹜𑹝𑹞𑹟𑹠𑹡𑹢𑹣𑹤𑹥𑹦𑹧𑹨𑹩𑹪𑹫𑹬𑹭𑹮𑹯𑹰𑹱𑹲𑹳𑹴𑹵𑹶𑹷𑹸𑹹𑹺𑹻𑹼𑹽𑹾𑹿𑺀𑺁𑺂𑺃𑺄𑺅𑺆𑺇𑺈𑺉𑺊𑺋𑺌𑺍𑺎𑺏𑺐𑺑𑺒𑺓𑺔𑺕𑺖𑺗𑺘𑺙𑺚𑺛𑺜𑺝𑺞𑺟𑺠𑺡𑺢𑺣𑺤𑺥𑺦𑺧𑺨𑺩𑺪𑺫𑺬𑺭𑺮𑺯𑺰𑺱𑺲𑺳𑺴𑺵𑺶𑺷𑺸𑺹𑺺𑺻𑺼𑺽𑺾𑺿𑻀𑻁𑻂𑻃𑻄𑻅𑻆𑻇𑻈𑻉𑻊𑻋𑻌𑻍𑻎𑻏𑻐𑻑𑻒𑻓𑻔𑻕𑻖𑻗𑻘𑻙𑻚𑻛𑻜𑻝𑻞𑻟𑻠𑻡𑻢𑻣𑻤𑻥𑻦𑻧𑻨𑻩𑻪𑻫𑻬𑻭𑻮𑻯𑻰𑻱𑻲𑻳𑻴𑻵𑻶𑻷𑻸𑻹𑻺𑻻𑻼𑻽𑻾𑻿𑼀𑼁𑼂𑼃𑼄𑼅𑼆𑼇𑼈𑼉𑼊𑼋𑼌𑼍𑼎𑼏𑼐𑼑𑼒𑼓𑼔𑼕𑼖𑼗𑼘𑼙𑼚𑼛𑼜𑼝𑼞𑼟𑼠𑼡𑼢𑼣𑼤𑼥𑼦𑼧𑼨𑼩𑼪𑼫𑼬𑼭𑼮𑼯𑼰𑼱𑼲𑼳𑼴𑼵𑼶𑼷𑼸𑼹𑼺𑼻𑼼𑼽𑼾𑼿𑽀𑽁𑽂𑽃𑽄𑽅𑽆𑽇𑽈𑽉𑽊𑽋𑽌𑽍𑽎𑽏𑽐𑽑𑽒𑽓𑽔𑽕𑽖𑽗𑽘𑽙𑽚𑽛𑽜𑽝𑽞𑽟𑽠𑽡𑽢𑽣𑽤𑽥𑽦𑽧𑽨𑽩𑽪𑽫𑽬𑽭𑽮𑽯𑽰𑽱𑽲𑽳𑽴𑽵𑽶𑽷𑽸𑽹𑽺𑽻𑽼𑽽𑽾𑽿𑾀𑾁𑾂𑾃𑾄𑾅𑾆𑾇𑾈𑾉𑾊𑾋𑾌𑾍𑾎𑾏𑾐𑾑𑾒𑾓𑾔𑾕𑾖𑾗𑾘𑾙𑾚𑾛𑾜𑾝𑾞𑾟𑾠𑾡𑾢𑾣𑾤𑾥𑾦𑾧𑾨𑾩𑾪𑾫𑾬𑾭𑾮𑾯𑾰𑾱𑾲𑾳𑾴𑾵𑾶𑾷𑾸𑾹𑾺𑾻𑾼𑾽𑾾𑾿𑿀𑿁𑿂𑿃𑿄𑿅𑿆𑿇𑿈𑿉𑿊𑿋𑿌𑿍𑿎𑿏𑿐𑿑𑿒𑿓𑿔𑿕𑿖𑿗𑿘𑿙𑿚𑿛𑿜𑿝𑿞𑿟𑿠𑿡𑿢𑿣𑿤𑿥𑿦𑿧𑿨𑿩𑿪𑿫𑿬𑿭𑿮𑿯𑿰𑿱𑿲𑿳𑿴𑿵𑿶𑿷𑿸𑿹𑿺𑿻𑿼𑿽𑿾𑿿𑾀𑾁𑾂𑾃𑾄𑾅𑾆𑾇𑾈𑾉𑾊𑾋𑾌𑾍𑾎𑾏𑾐𑾑𑾒𑾓𑾔𑾕𑾖𑾗𑾘𑾙𑾚𑾛𑾜𑾝𑾞𑾟𑾠𑾡𑾢𑾣𑾤𑾥𑾦𑾧𑾨𑾩𑾪𑾫𑾬𑾭𑾮𑾯𑾰𑾱𑾲𑾳𑾴𑾵𑾶𑾷𑾸𑾹𑾺𑾻𑾼𑾽𑾾𑾿𑿀𑿁𑿂𑿃𑿄𑿅𑿆𑿇𑿈𑿉𑿊𑿋𑿌𑿍𑿎𑿏𑿐𑿑𑿒𑿓𑿔𑿕𑿖𑿗𑿘𑿙𑿚𑿛𑿜𑿝𑿞𑿟𑿠𑿡𑿢𑿣𑿤𑿥𑿦𑿧𑿨𑿩𑿪𑿫𑿬𑿭𑿮𑿯𑿰𑿱𑿲𑿳𑿴𑿵𑿶𑿷𑿸𑿹𑿺𑿻𑿼𑿽𑿾𑿿𑾀𑾁𑾂𑾃𑾄𑾅𑾆𑾇𑾈𑾉𑾊𑾋𑾌𑾍𑾎𑾏𑾐𑾑𑾒𑾓𑾔𑾕𑾖𑾗𑾘𑾙𑾚𑾛𑾜𑾝𑾞𑾟𑾠𑾡𑾢𑾣𑾤𑾥𑾦𑾧𑾨𑾩𑾪𑾫𑾬𑾭𑾮𑾯𑾰𑾱𑾲𑾳𑾴𑾵𑾶𑾷𑾸𑾹𑾺𑾻𑾼𑾽𑾾𑾿𑿀𑿁𑿂𑿃𑿄𑿅𑿆𑿇𑿈𑿉𑿊𑿋𑿌𑿍𑿎𑿏𑿐𑿑𑿒𑿓𑿔𑿕𑿖𑿗𑿘𑿙𑿚𑿛𑿜𑿝𑿞𑿟𑿠𑿡𑿢𑿣𑿤𑿥𑿦𑿧𑿨𑿩𑿪𑿫𑿬𑿭𑿮𑿯𑿰𑿱𑿲𑿳𑿴𑿵𑿶𑿷𑿸𑿹𑿺𑿻𑿼𑿽𑿾𑿿𑿀𑿁𑿂𑿃𑿄𑿅𑿆𑿇𑿈𑿉𑿊𑿋𑿌𑿍𑿎𑿏𑿐𑿑𑿒𑿓𑿔𑿕𑿖𑿗𑿘𑿙𑿚𑿛𑿜𑿝𑿞𑿟𑿠𑿡𑿢𑿣𑿤𑿥𑿦𑿧𑿨𑿩𑿪𑿫𑿬𑿭𑿮𑿯𑿰𑿱𑿲𑿳𑿴𑿵𑿶𑿷𑿸𑿹𑿺𑿻𑿼𑿽

明度無極經 A. D. 222—280, (5.) 佛母出生三法藏般若波羅蜜多經 by Dānapāla, A.D. 980-1,000.

DAS'ATCHAKRA KCHITIGARBHA. Title of two translations, viz. (1.) 大乘大集地藏十輪經 A.D. 651, and (2.) 佛說大方廣十輪經 A.D. 397—439.

DELADĀ (Singh. Dalada) 佛齒 lit. Buddha's tooth. A sacred relic, the left canine tooth of S'ākyamuni.

DĒVA (Singh. Dewa. Tib. Lha. Mong. Tegri) 提婆 explained by 梵天人 lit. inhabitants of the Brahmalōkas, or by 天神 lit. spirits of heaven. (1.) General designation of the gods of Brahminism, and of all inhabitants of the Dēvalōkas who are subject to metempsychosis. (2.) Name of the 15th patriarch, a native of southern India, a disciple of Nāgārdjuna, also called Dēvabodhisattva 提婆菩薩 and Ārya Dēva 聖天, and Nilanētra 青目 (lit. azure eye) or 分別明 (lit. distinguishing brightness), author of 9 works, a famous antagonist of Brahminism.

DĒVADARS'ITA or Dēvadis'tha (Singh Dēvadaho) 天臂城 The residence of Suprabuddha.

DĒVADATTA (Singh. Dewadatta. Tib. Lhas byin or Hlan dshin. Mong. Tegri Oktigā) 提婆達多 or 調達 explained by 天授 lit. gift of dēvas. The rival and enemy of S'ākyamuni, an incarnation of Asita, swallowed up by hell, worshipped as Buddha by a sect, up to 400 A.D., supposed to reappear as Buddha Dēvarādja (天王) in an universe called Dēvasōppāna (天道).

DĒVĀLAYA (Singh. Dewala) 天祠 lit. shrine of a dēva. Name of all brahminical temples.

DĒVALŌKA (Singh. Dewaloka. Tib. Lha yul) 天 lit. heaven or 天宮 lit. mansion of dēvas. The 6 celestial worlds, situated above the Mēru, between the earth and the Brahmalōkas. See Tchatur mahārādja kâyikas; Trayastrīṃs'as; Yama; Tuchita; Nirmanarati; Paranirmita.

DĒVANĀGARĪ 天迦盧 explained by 西藏梵字 lit. Indian characters used in Tibet, or by 神字 lit. the writing of dēvas. See under

Sanskrita.

DĒVAPRADJÑA 提雲般若
or 提曇陀若那 explained
by 天智 lit. wisdom of a
dêva. A native of Kustana
who translated 6 works into
Chinese.

DĒVAS'ARMAN 提婆設摩
A Sthavira, author of two
works (in which he denied
the existence of both ego
and non-ego), who died 100
years after S'âkyamuni.

DĒVASĒNA 提婆犀那 ex-
plained by 天軍 lit. army
of dêvas. An Arhat who
could transport himself and
others into Tushita.

DĒVATĀ SŪTRA 天請問經
Title of a translation by
Hiuentsang, A.D. 648.

DĒVATIDĒVA 天中天 lit.
the dêva among dêvas. The
name given to Siddharta (v.
S'âkyamuni), when, on his
presentation in the temple
of Mahês'vara (S'iva), the
statues of all the gods pro-
strated themselves before
him.

DEVĒNDRA SAMAYA 天主
教法 lit. doctrinal method
of the lord of dêvas. A
work (on royalty), in the
possession of a son of Râdja
balêndrakêtu.

DĒVÎ (Singh. Dewi) 提鞞
explained by 天女 lit. a
female dêva. Same as Ap-

saras.

DHANADA v. Vâis'ramaṇa.

DHANAHATCHĒKA 馱那羯
磔迦 An ancient kingdom
in the N.E. of modern Madras
presidency.

DHANU 弓 lit. a bow. A
measure of length, the 4000th
part of a yôdjana.

DHARANA or Purâna 陀那
explained by 鉄 lit. the 24th
part of a tael. An Indian
weight, equal to 70 grains.

DHARANÎMDHARA 持地
lit. grasping the earth. A
fabulous Bodhisattva to whom
Buddha revealed the future
of Avalôkitês'vara.

DHĀRANÎ 陀羅尼 explained
by 咒 lit. mantras. Mystic
forms of prayer, often couch-
ed in Sanskrit, forming a
portion of the Sûtra literature
(Dhâranîpîṭaka) in China as
early as the 3rd century, but
made popular chiefly through
the Yogâchârya (q. v.)
School. See also Vidyâdhara-
pîṭaka; Mantra; Biddhi;
Vidya mantra.

DHARMA (Pâli. Dhamma.
Singh. Dharmma. Tib. Los
krims) 達磨 or 答哩麻 or
達而麻耶 explained by 法
lit. law. (1.) The Buddhist
law, principles, religion,
canon, and objects of wor-
ship. (2.) The perception of
character or kind, one of

the Chādayatanas. (3.) One of the Triratna (q. v.)

DHARMA ÂRANYAKA 達磨阿蘭若 or 法阿蘭若
Hermits and ascetics, holding that the principles (dharma) of human nature are originally calm and passive. Their favourite tree is the Bodhi tree.

DHARMABALA 竺法力 A S'ramana of the West, translator (A.D. 419) of the *Sukhāvati vyūha*.

DHARMABHADRA 法賢 or 安法賢 A S'ramana of the West, translator of 2 sūtras. See also under Dharmadēva.

DHARMABODHI 達磨菩提 or 法覺 A S'ramana, translator (A. D. 386-550) of the *Nirvana s'āstra*.

DHARMADĒVA 法天 A S'ramana of Nālanda saṃghārāma, who translated (under this name) 46 works (A. D. 973-981), and under the name Dharmabhadra (法賢) 72 works (A.D. 982-1,001).

DHARMADHARA 曇摩持 or 持法 or 曇摩侍 or 法惠 or 法慧 (Dharmapradjña) or 法海 (1.) A S'ramana of the West who translated (A. D. 367) several

works on the Vinaya. (2.) A fabulous king of Kinnaras.

DHARMADHĀTU HRIDDYA SAMVṚITA NIRDĒS'A 法界體性無分別會 Title of a translation by Mandra, A. D. 502-557.

DHARMAJĀTAYAS'AS 曇摩伽陀耶舍 or 法生稱 A native of Central India, translator (A.D. 481) of the *Amitharta sūtra* (無量義經).

DHARMA GAHANĀBHYUDGATA 空王 A fictitious Buddha said to have taught 'absolute intelligence'.

DHARMAGUPTA or Dharmakoti (Pāli. Dhammagutta) 曇磨毘多 or 達摩笈多 or 達瞿諦 or (incorrectly) 曇無德 or 法密 or 法藏 or 法護 (1.) An ascetic of Ceylon, founder (circa 400 A. D.) of the Dharmagupta (法密部 or 法藏部 or 法護部) School, a branch of the Sarvāstivādāḥ (2.) A native of southern India who translated (A. D. 590-616) many works into Chinese.

DHARMAGUPTA BHIKCHU KARMAN 四分僧羯磨 Title of a compilation by a disciple of Hien-tsang.

DHARMAGUPTA BHIKṢU-
NĪ KARMAṆ 四分比丘
尼羯磨法 Title of a trans-
lation by Guṇavarman, A.D.
431.

DHARMAGUPTA VINAYA
四分律藏 Title of a trans-
lation by Buddhayaśas (A.
D. 405) and another.

DHARMAKALA 曇摩迦羅
or 曇柯迦羅 or 法時 A
native of Central India, the
first translator of a book on
discipline (Pratimokṣa of
the Mahāsaṃghika vinaya)
introduced in China (A.D.
250).

DHARMĀKARA 達摩羯羅
or 法性 lit. religious nature.
(1.) A title of honour. (2.) A
previous incarnation of Ami-
tābha, when a disciple of
Lôkêś'vararādja. (3.) A native
of Baktra, follower (A.D. 630
of the Hināyāna School.

DHARMAKĀYA (Tib. Cos kyi
sku) 法身 lit. the spiritual
body. (1.) The first of the 3
qualities (v. Trikāya) belong-
ing to the body of every
Buddha, viz. luminous spiri-
tuality. (2.) The 4th of the
Buddhakchêtras.

DHARMAMATI 達摩摩提
or 法意 lit. mind of the
law. (1.) The 8th son of
Tchandra sūrya pradîpa. (2.)
A S'rāmana of the West
who translated (A. D. 430)
two works.

DHARMAMITRA 曇摩密多
or 法秀 lit. flourishing of
the law, or 連眉禪師 lit.
the man with connected eye-
brows, teacher of dhyāna.
A S'rāmana of Cabul who
translated (A. D. 424—442)
many works.

DHARMANANDĪ 曇摩難提
or 法喜 lit. joy of the law.
A S'rāmana of Tukhāra who
translated (A. D. 384—391)
five works.

DHARMAPADA (Pāli. Dham-
mapada). Title of 4 versions
of a work by Dharmatāta,
viz. (1.) 法句經 or 曇鉢
偈 Dharmapada gāthā A.D.
224, (2.) 法句譬喻經
Dharmapadāvadāna sūtra A.
D. 290—306, (3.) Avadāna
sūtra (q.v.), (4.) 法集要頌
經 Dharmasaṃgraha ma-
hārtha gāthā sūtra, A. D.
980—1001.

DHARMAPĀLA 達摩波羅
or 護法 lit. guardian of
the law. A native of Kān-
tchipura, who preferred the
priesthood to the hand of a
princess. He is famous as
a dialectician, an opponent
of Brahminism, and author
of four works (translated into
Chinese A.D. 650—710).

DHARMAPHALA 曇果 or
S'ākya Dharmaphala 釋曇
果 A S'rāmana of the West
who introduced in China (A.

D. 207) the 中本起經
Madhyama ityukta sūtra (a
biography of S'ākyamuni).

DHARMAPRABHĀSA 法明

lit. brightness of the law.
A Buddha who, in the Rat-
nāvabhāsa Kalpa, will ap-
pear in Suvis'uddha, when
there will be no sexual dif-
ference, birth taking place
through anupapādaka.

DHARMAPRADJÑA v. Dhar-
madhara.

DHARMAPRAVITCHAYA

(Pāli. Dhamma vitchaya) 擇
lit. discrimination or 擇覺
lit. the (second) bodhyanga
(q. v.), viz. discrimination,
i.e. the faculty of discerning
truth and falsehood.

DHARMAPRYIA 達摩畢利

or 曇摩卑 or 曇摩婢 or
法愛 lit. love of the law or
法善 lit. goodness of the
law. (1.) A S'ramana from
India, translator of the Da-
s'āsahasrikā (A. D. 382) and
of a work on the vinaya (A.
D. 400). (2.) An adherent of
the Hinayāna School from
Baktra (A.D. 630).

DHARMARAKCHA. Name of

five persons, viz. (1.) 竺法
蘭 lit. Indu Dharma Āraṇya
(Tib. Gobharāṇa or Bhāraṇa),
translator (with Kās'yapa
Mātāṅga) of the sūtra of 42

sections (A.D. 67); (2.) 竺
曇摩羅察 or 竺曇摩羅
刹 or 竺法護 lit. Indu
Dharmarakcha, a native of
Tukhāra, who introduced the
first alphabet in China and
translated (A. D. 266—317)
some 175 works; (3.) 竺曇
無蘭 (Indu Dharma Āraṇya)
or 法正 lit. correctness of
the law, translator of several
works (A. D. 381—395); (4.)
曇無讖 or 曇摩讖 or 曇
謨讖 or 曇摩羅讖 or 法
豐 lit. prosperity of the law,
translator of 24 works (A.D.
414—421); (5.) 法護 lit.
guardian of the law, trans-
lator of 12 works (A. D.
1,004—1,058).

DHARMARĀDJA 法王 lit.

king of the law (religion).
Epithet of every Buddha.

DHARMARATNA 法寶 lit.

treasures of the law. Col-
lective name for all sūtras.

DHARMARUTCHI 曇摩流

支 or 法希 lit. hope of the
law, or 法樂 lit. joy of the
law. Name of three persons,
viz. (1.) a S'ramana of south-
ern India, translator of three
works (A.D. 501—507); (2.)
a S'ramana of southern India
who changed his name (A.D.
684—705) to Bodhirutchi (q.
v.), translator of 53 works

(died A. D. 727); (3.) the subject of a legend, a fictitious contemporary of Kchē-māmkara Buddha.

DHARMAS'ĀLĀ or **Puṇyas'ālā**
達摩舍羅 or 福舍 lit.
dwelling of happiness, i. e.
an asylum, or dispensary.

DHARMASAṅGĪTĪ SŪTRA
法集經 Title of a transla-
tion by Bodhirutchi (A. D.
515).

**DHARMASAṅGRAHA SŪ-
TRA** 法集名數經 Title of
a translation by Aānapāla
(A.D. 980—1,000).

DHARMAS'ARĪRA 法舍利
General term for all s'arīras
(q. v.)

DHARMAS'ARĪRA SŪTRA
佛說法身經 Title of a
book.

DHARMASATYA 曇諦 or
曇無諦 or 法實 lit. truth
of the law. A S'ramana from
Parthia, who introduced in
China (A.D. 254) the 羯磨
Karman of the Dharmagupta
nikāya.

DHARMAŚĪMHA 達摩僧伽
A famous dialectician in
Kustana.

**DHARMA SMṚITY UPAS-
THĀNA** (Pāli, Dhammānupas-
sanā) 念諸法從因緣生
本無有我 lit. remember
that the constituents (of

human nature) originate ac-
cording to the Nidānas and
are originally not the self.
The 4th mode of recollection
(v. Smṛityupasthāna). One
of the 37 Bodhipakṣhika
dharma.

DHARMĀS'ŌKA (Mong. Ghas-
salung ügei nomihn chan)
法阿育 The name given to
As'oka on his conversion.

DHARMAS'ŪRA or **Dharma-
vikrama** or **S'ākyadharmas'ūra**
釋法勇 or 曇無竭
or 法勇 lit. the brave of
the law. A native of Chihli,
of the surname Li 李, who
visited India (A.D. 420—453)
and brought to China the
觀世音菩薩得大勢菩薩
受記經 Avalôkitês'vara
mahāsthāmaprāptavyākaraṇa
sūtra.

DHARMATCHAKRA 法輪
lit. the wheel of the law.
The emblem of Buddhism as
a system of cycles of trans-
migration, the propagation
of which is called 轉法輪
lit. turning the wheel of the
law.

**DHARMATCHAKRA PRA-
VARTANA SŪTRA** Title
of two translations, viz. (1.)
轉法輪經 A.D. 25—220,
and (2.) 佛說三轉法輪經
A. D. 710.

DHARMATRĀTA 達摩但邏
羅多 or 達磨多羅 or

- 法救** lit. saviour of the law.
A native of Gāndhāra, maternal uncle of Vasumitra, and author of 7 works (translated into Chinese A. D. 663—1001).
- DHARMATRĀTA DHYĀNA SŪTRA** 達磨多羅禪經
Title of a translation by Buddhahadra (A. D. 398—421).
- DHARMAVARTI** v. Kās'yapa Buddha.
- DHARMAVIKRAMA** v. Dharmaśūra.
- DHARMAVIVARDHANA** 法益 lit. increase of the law.
Official title of Kuṇāla.
- DHARMAYAS'AS** 曇摩耶舍 or 法稱 lit. fame of the law.
(1.) A native of Cabul, translator (A. D. 407—415) of several works. (2.) A native of India, author of several works (translated into Chinese A. D. 973—1058).
- DHARMÔTTARĀH** 達謨多梨與部 or 達摩鬱多梨部 or 法上部 lit. the School of the superior of the law, or 勝法部 lit. the School of the conqueror of the law. A School founded by Dharmôttara, a famous expositor of the Vinaya.
- DHĀTU** 頭陀 or 馱都 explained by 堅實 lit. firm and real or 抖擻 lit. raised.
- Sacred relics, s. a s'arīra (q. v.)
- DHĀTUGŌPA** v. Stūpa.
- DHĀTUKĀYAPĀDA S'ĀS-TRA** 阿毗達磨界身足論
Title of a work by Vasumitra (or Pūrṇa), translated by Hīnentsang, A. D. 663.
- DHRITAKA** (Tib. Dhitika) 提多迦 or 通眞量 lit. penetrating correct measures. The 5th Indian patriarch, born at Magadha, a disciple of Upagupta. He converted the heretic Mikkhaka and died (circa 286 B. C.) by ecstatic contemplation.
- DHRITARĀCHTRA** (Siam. Thatarot. Tib. Yul bhkor srung. Mong. Ortechilong tetkuktchi) 第黎多曷羅殺吒羅 or 提頭賴吒 or 提多羅吒 or 持國者 lit. controller of the kingdom. The white guardian of the East, one of the Lōkapālas, a king of Gandharvas and Pis'atchas.
- DHRITIPARIPŪRNA** 堅滿菩薩 lit. the firm and complete Bodhisattva. A Buddha expected to appear as Padma vrichabha vikrāmin, attending on Padmaprabha.
- DHRUVAPATU** 杜魯婆跋吒 or 常睿 lit. constantly intelligent. A king of Valabhi (A. D. 630), son-in-law of Śīladitya.

DHVADJÂGRAKÊYÛRA 妙

幢相三昧 A degree of ecstatic meditation (v. Samâdhi).

DHVADJÂGRAKÊYÛRA

DHÂRANÎ 佛說無能勝

旃王如來莊嚴陀羅尼經

Title of a translation by Dânapâla, A.D. 980—1000.

DHYÂNA (Tib. Sgompa.

Mong. Dyan) 第耶那 or

持訶那 or 禪那 or 禪

lit. abstraction, or 禪定 lit.

fixed abstraction, or 觀 lit.

contemplation, or 念修 lit.

exercises in reflection. One

of the 6 Pâramitâs, abstract

contemplation, intended to

destroy all attachment to

existence in thought or wish.

From the earliest times Bud-

dhistas taught four different

degrees of abstract contem-

plation by which the mind

should free itself from all

subjective and objective tram-

mels, until it reached a state

of absolute indifference or

self-annihilation of thought,

perception and will. In after

times, when the dogma of

metempsychosis became the

ruling idea and a desire

arose to have certain locali-

ties corresponding to certain

frames of mind where in-

dividuals might be reborn in

strict accordance with their

spiritual state, the 18 Brah-

(四禪). The first region of

Dhyâna (初禪), comprising

the heavens called Brahma

parichadya, Brahma purôhita

and Mahâbrahma, was said

to be as large as one whole

universe The second Dhyâna

(第二禪) was made to com-

prehend the heavens Parit-

tâbha, Apramabha and A-

bhâsvara and to correspond

in size to a small chiliocos-

mos (小千界). The next

three Brahmâlôkas, Parit-

tas'ubha, Apramânâs'ubha

and S'ubhakritana, were as-

signed to the third Dhyâna

(第三禪) and described as

resembling in size a middl-

ing chiliocosmos (中千界).

The fourth Dhyâna (第四

禪), equal in proportions to

a large chiliocosmos (大千

界), was formed by the re-

maining 9 Brahmâlôkas,

namely, Punyaprasava, Ana-

bhraka, Vrihatphala, Asan-

djûnisattva, Avriha, Atapa,

Sudris'a, Sudars'ana and

Akanichtha. The first region,

being of the size of 1 uni-

verse, was also considered

to comprise, as every universe

does, 1 sun and moon, 1

central mountain (Mêru), 4

large continents and 6 Dêva-

lôkas. Consequently the

second region, being equal

to a chiliocosmos, had to be

counted as numbering 1

second Dhyâna with 1,000

first Dhyânas, 1,000 suns and moons, 1,000 Mêrus, 4,000 continents and 6,000 Dêvalôkas. Likewise the third region was now described as being formed by the third Dhyâna with 1,000 second Dhyânas, 10 millions, of first Dhyânas, 10 million suns and moons 10 million Mêrus, 40 million continents and 60 million Dêvalôkas. The fourth region was made up by the fourth Dhyâna with 1,000 third Dhyân as, 10 million second Dhyânas, 10,000 kôṭis of first Dhyânas, as many suns, moons and Mêrus, 40,000 kôṭis of continents and 60,000 koṭis of Dêvalôkas. But having once given to those 4 Dhyânas a place in cosmology, the Buddhist mind logically proceeded to make them participate in those changes to which every universe was believed to be subject by the rotation of kalpas (see under Asaṃkyêa). Consequently it was said that, in the course of every 'kalpa of destruction' (壞劫) within a cycle of 64 kalpas, the first Dhyâna is destroyed 56 times (à 1 kalpa) by fire, the second Dhyâna 7 times by water, and the third Dhyâna once (during the 64th kalpa) by wind. The fourth Dhyâna, corresponding to a state of absolute indifference, was declared to remain untouched by all the revolutions of the

worlds. 'When fate (天命) comes to an end, then the fourth Dhyâna may come to an end too,' but not sooner.

DIGNÂGA or Mahâdignâga 大域龍 lit. the dragon of the great region or Mahâdignâgârdjuna 大域龍樹 lit. the dragon tree of the great region. Author of several works translated into Chinese A.D. 648—1,000.

DINABHA 提那婆 A deity worshipped by heretics in Persia.

DÎPÂMKARA (Singh. Dipankara. Tib. Marmemzad) 提和竭羅 or 燃燈佛 or 定光佛 lit. the Buddha of fixed light. The 24th predecessor of S'âkyamuni (who foretold the coming of the latter), a disciple of Varaprabha.

DÎRGABHÂVANA S A M - GHÂRÂMA 地迦婆縛那僧伽藍 A monastery, near Kustana, with a statue which had 'transported itself' thither from Kharachar.

DÎRGHÂGAMA v. Âgama.

DÎRGHÂGAMA SÛTRA 佛說長阿含經 Title of a compilation of 30—34 Sûtras, translated by Buddhayas'as A.D. 413.

DÎRGHANAKHA or Agniâvais'yâna (Pâli. Aggivêssâyana) 長爪 lit. long claws. An

Arhat, uncle of S'āriputtra.
DĪRĠHANAKHA PARIV-
RĀDJAKA PARIPRITCH-
TCHĀ 長爪梵志請問經
 Title of a translation, A. D.
 700.

DIVĀKARA 地婆訶羅 or
 日照 lit. sunshine. A S'ra-
 mana of Central India, trans-
 lator (A.D. 676—688) of 18
 or 19 works author of a new
 alphabet.

DIVYAS'RÔTRA (Pāli. Dib-
 basôta) 天耳 lit. celestial
 ear. The 2nd Abhidjña,
 ability to understand any
 sound produced in any uni-
 verse.

DIVYATCHAKCHUS (Pāli.
 Dibbatchakkhu) 天眼 lit.
 celestial eye. The 1st Abhi-
 djña, instantaneous view of
 any object in any universe.

DJALADHARA GARDJITA
GHÔCHASUSVARA NA-
KCHATRA RĀDJA SAM-
KUSUMITĀBHIDJÑA 雲
 雷音宿王華智 lit. flowery
 wisdom of the ruler of the
 constellation of 'the sound
 of thunder clouds.' A ficti-
 tious Buddha of the Priyadar-
 s'ana kalpa.

DJALAGARBHA 水藏 lit.
 treasury of water. Second
 son of Djalavāhana, reborn
 as Gôpā.

DJALĀMBARA 水滿 lit. ful-
 ness of water. Third son of

Djalavāhana, reborn as Rā-
 hula.

DJĀLANDHARA 閼爛達羅
 Ancient kingdom and city in
 the Punjab, now Jalendher,
 Lat. 31°21' N., Long. 75°
 38' E.

DJALAVĀHANA 流水 lit.
 flowing water. A physician,
 son of Djātiṃdhara, reborn
 as S'ākyamuni.

DJAMBALĀ (Tib. Dzám bha-
 la) 擔步羅 or 苦婆羅
 Citrus acida.

DJAMBU (Singh. Damba. Tib.
 Dzám bu) 瞻部 or 剌浮
 or 閼浮樹 A tree with
 triangular leaves, perhaps
 the *Eugenia jambolana*.

DJAMBUDVÎPA (Singh. Dam-
 padiwa. Siam. Xom phu-
 thavib. Tib. Djambugling or
 Djambudwip. Mong. Djam-
 budip) 咱哺的發 or 閼浮
 or 瞻浮洲 or 瞻部洲 or
 剌浮 One of the 4 conti-
 nents of our universe, of
 triangular (v. Djambu) shape,
 situated S. of the Méru, the
 southern continent, designa-
 tion of the inhabited world
 known to Buddhists, ruled
 by Narapati (人王 lit. king
 of men) in the E., by Ga-
 djapati (象王 lit. king of
 elephants) in the S., by
 Tchattrapati (寶王 lit. king
 of the parasol jewel) in the
 W., by As'vapati (馬王 lit.
 king of horses) in the N.,

and including, grouped around the Anavatapta (lake) and the Himâlaya, (1.) the countries of the Huns, Uigurs, Turks, etc. in the N., (2.) China, Corea, Japan, and some islands in the E., (3.) northern India (27 kingdoms), eastern India (10 kingdoms), southern India (15 kingdoms) and central Indian (30 kingdoms) in the S., and (4.) 34 kingdoms in the W.

DJÂNGULÎ VIDYÂ 佛說禳
麤梨童女經 Title of a
translation by Amoghavadjra,
A.D. 746—771.

DJARÂMAVANA 老死 lit.
decrepitude and death. One
of the 12 Nidânas, the pri-
mary truth of Buddhism, i.e.
recognizing that decrepitude
and death are the natural
products of the maturity of
the 5 Skandhas.

DJÂTAKA or **Djâtakamâla** 閼
多伽 or 祇夜 or 本生事
lit. adventures of original
(former) births. Books detail-
ing previous incarnations of
saints.

DJÂTAKAMÂLÂ S'ÂSTRA
菩薩本生鬘論 Title of a
compilation of 14 Djâtakas
of S'akyamuni by Aryasûra,
commented on by Djinadêva,
translated A.D. 960—1127.

DJÂTAKA NIDÂNA 佛說生
經 Title of a translation by
Dharmarakcha, A.D. 285.

**DJATARÛ PARADJATA PA-
TIGGAHANÂ VÊRAMANÎ**
不捉持生像金銀寶物
lit. refrain from acquiring
or possessing uncoined or
coined gold, silver or jewels.
The 10th rule for novices
(v. Sikkhâpadâni), enforcing
strict poverty.

DJÂTI 生 lit. birth. One of
the 12 Nidânas, birth, tak-
ing place according to the
Tchatur Yôni (q. v.) and in
each case placing a being in
some one of the 6 Gâtî.

DJÂTIKA 閼提 or 金錢 lit.
gold-cash. An odoriferous
flower.

DJÂTÎMDHARA 持水 lit.
holding water. A physician
who adjusted prescriptions
and diet to the seasons;
reborn as S'uddhâdana.

DJAYAGUPTA 閼耶毬多 A
teacher of Hinen-tsang when
in Srughna.

DJAYAPURA 閼耶補羅 A
city in the Punjab, now
Hasaurah, 30 miles N.W. of
Lahore.

DJAYASÊNA 閼耶犀那 or
勝軍 lit. conquering army.
A Vedic scholar of Surâchtra,
disciple of S'ilabhadra.

DJAYÊNDRA VIHÂRA 閼耶
因陀羅寺 A monastery of
Pravarnasenapura (now Sri-
nagar) in Cashmere.

DJÊTA 逝多 or 祇陀 or 祇陀太子 lit. Djêta Kumâra. Son of Prasênadjit, original owner of the park Djêtavana.

DJÊTAVANA VIHÂRA 逝多林 or 逝多苑 or 祇樹 or 祇洹 or 給園 lit. the garden that was given or 金田 or 金地 lit. gold fields, or 戰勝林 lit. the park of fight and victory (Djêtrivana), or 祇洹精舍 lit. the monastery of Djêta. A vihâra of seven storeys, in the park which Anâthapindaka bought of prince Djêta and gave to S'âkyamuni.

DJÊTAVANÎYÂH or Djêtiya-s'âlâh 只底𧄢部 or 只底與世羅部 or 支提加部 or 支提山部 or 制多山部 or 住支提山部 lit. School of the dwellers on mount Djêta, or 勝林部 lit. School of Djêtrivana. A subdivision of the Stâvirâh School.

DJÎHVÂ 舌 lit. tongue, taste. (1.) One of the 5 Indriyas, the organ of taste. (2.) One of the 6 Vidjñânas, the sense of taste.

DJINA 耆那 or 視那 or 最勝 lit. most victorious. (1.)

An epithet given to every Bud. dha. (2.) 陳那 A native of Andhra, author of some 6 s'âstras, translated A. D. 557—711.

DJINABANDHU 辰那飯茶 or 最勝親 lit. most victorious and intimate. An adherent (A. D. 650) of the Mahâyâna School.

DJINAMITRA 勝友 lit. victorious friend. An eloquent priest of Nâlanda (A.D. 630), author of the 根本薩婆多部律攝 Sarvâstivâda vinaya saṃgraha, translated A. D. 700.

DJINAPUTRA 慎那弗咀羅 or 最勝子 lit. most victorious son. A native of Parvata, author of the 瑜伽師地論釋 Yogâcchâryabhûmi s'âstra kârikâ, translated by Hiuentasang, A.D. 654.

DJINATRÂTA 辰那多羅多 or 最勝救 lit. most victorious saviour. An adherent (A.D. 630) of the Mahâsâṃghikâh School.

DJÎVAKA 時縛迦 or (incorrectly) 耆城 or 能活 lit. able to revive. A physician, illegitimate son of Bimbisâra by Âmrâdârikâ, who resigned the succession in favour of Adjâtas'âtru.

DJÎVAKAHRADA 救命池

lit. life-saving pond. A tank near Mrigadāva.

DJĪVAÑDJĪVA (Tib. Chang chang chou) 命命 A singing bird, famous by the sweetness of its note.

DJÑĀNA 若那 or 智 lit. knowledge. Supernatural intuition, as the result of samādhi.

DJÑANABHADRA 若那跋達羅 or 攘那跋陀羅 or 智賢 lit. wise and sage. (1.) A native of 波頭摩 (Padma?), translator (A. D. 558), with Djñanayas'as, of a s'āstra on the Pañcha vidyā. (2.) A native of 波陵 or 訶陵 in 南海 co-translator (with others) of the 大般涅槃經 後分 latter part of the Mahāparinirvāṇa sūtra. A. D. 665.

DJÑANAGUPTA 闍那崛多 or 志德 lit. determined virtue. A native of Gandhāra, translator (A. D. 561—592) of 43 works.

DJÑĀNĀKARA 智積 lit. accumulation of knowledge. Eldest son of Mahābhīḍjñādjñānabhibhu, reborn as Ākchōbhya.

DJÑĀNAMUDRA 智印三昧 lit. the samādhi called 'the seal of knowledge.' A degree of ecstatic meditation.

DJÑĀNAPRABHA 智光 lit.

light of knowledge. A disciple of Śīlabhadra, an opponent of Brahminism.

DJÑĀNAS'RÎ 智吉祥 lit. happy omen of knowledge. A Śramaṇa of India, translator (about A. D. 1053) of two works.

DJÑĀNATCHANDRA (1.) 智月 lit. moon of knowledge. Name of a prince of Kharachar who entered the priesthood (A. D. 625.) (2.) 慧月 lit. moon of wisdom. Name of the (heretical) author of the 勝宗十句義論 Vais'êchika nikāya das'apadārtha s'āstra, translated by Hiuen-tsang, A. D. 648. Perhaps the two names refer to one and the same person.

DJÑĀNAYAS'AS 闍那耶舍 or 藏稱 lit. fame of the pitaka, or 勝名 lit. name of the conqueror. A native of Magadha, teacher of Yas'ogupta and Djñāgupta, co-translator (A. D. 564—572) of 6 works.

DJÑĀNÔLKĀ 慧炬三昧 lit. the samādhi called 'the torch of wisdom.' A degree of ecstatic meditation.

DJÑĀNÔLKĀ DHĀRAṆÎ SARVADURGATI PARIS'ODHANÎ Title of 2 translations, viz. 佛說智炬陀羅尼經 by Dēvapradjñ and others, A. D. 691, anad

佛說智光滅一切業障陀
羅尼經 by Dānapāla A. D.
980—1000

DJÑANOTTARA BODHISAT-
TVA PARIPRITCHCHĀ.
Title of 3 translations, viz.
(1.) 慧上菩薩問大善權
經 by Dharmarakṣa, A. D.
285, (2.) 大乘方便會 by
Nandi, A.D. 420. (3.) 佛說
大方廣善巧方便經 by
Dānapāla, A.D. 980—1000.

DJÑĀTAKA 市演得迦 or
Sadvāhana 婆多婆漢那
A king of southern India,
patron of Nāgārdjuna.

DJUDINGAS 殊微伽 Here-
tics, who wear rags and eat
putrid food.

DJVALAPRAS'AMANI DHĀ-
RANĪ Title of 2 translations,
viz. (1.) 佛說救面然餓鬼
陀羅尼神咒經 by S'ik-
chānanda about A. D. 695.
(2.) 佛說救拔口餓餓鬼
陀羅尼經 by Amoghava-
dja, A.D. 746—771.

DJYĀICHTHA 逝瑟吒 The
last month in spring.

DJYŌTICHKA 殊底色迦 or
樹提伽 or 星曆 lit. spher-
e of the stars. A native
of Rādjagriha (B. C. 525),
who gave all his wealth to
the poor.

DJYŌTICHPRABHĀ 光明
大梵 lit. the great Brahmin
called 'light and bright.' A
fictitious Buddha connected
with the Amitābha legend.

DRĀVIDA or Drāvira 達羅
毗荼 A kingdom between
Madras and the Cauveri.

DEIDHĀ 堅牢地神 A god-
dess of the earth.

DRŌNA 斛 A picul (133½
pounds).

DRŌNASTŪPA 瓶窣都波
stūpa containing a picul of
relics of S'ākyamuni's body
(stolen by a Bhramin).

DRŌNŌDANA RĀDJA (Tib.
Bhūdh rtsizas. Mong. Rachi-
yan ideghetu) 途盧諾檀那
or 斛飯王 or 斛王 A
prince of Magadha, father of
Dēvadatta and Mahānāma,
uncle of S'ākyamuni.

DRŪMA 法堅那羅王 A
king of Kinnaras.

DŪCHASANA 突舍薩那寺
A monastery in Tchīnapati.

DUHKHA v. Āryani satyānt.

DUKŪLA 頭鳩羅 Fine silk.

DUNDUBHĪS'VARA RĀDJA
(Tib. Rnga byangs ldan pa)
雲自在燈王 or 天鼓音
lit. sound of celestial drums,
Name of each kōṭi of Bud-
das taught by Sadāparibhūta.

DURGĀ 突迦 or Bhīmā or Marichi. The wife of Mahē-s'vara, to whom human flesh was offered once a year in autumn.

DUS'TCHARITRA (Pāli. Burm. Duzzaraik) **十惡** lit. ten wicked deeds, viz. (1.) three deeds of the body, i.e. taking life, theft, and adultery; (2.) four deeds of the mouth, i.e. lying, exaggeration, abuse and ambiguous talk; (3.) three deeds of the mind, i.e. coveting, malice and unbelief.

DVĀDAS'ABUDDHAKA SŪ-TRA. Title of 2 translations, viz. (1.) **十二佛名神咒校量功德除障滅罪經** by Dñānagupta, A. D. 587, and (2.) **佛說稱讚如來功德神咒經** A. D. 711.

DVĀDAS'ANIKĀYA S'ĀST-RA 十二門論 Title of a tract by Nāgārdjuna, translated by Kumāradjīva, A. D. 408.

DVĀDAS'AVIHARAṆA SŪ-TRA 十二遊經 The life of S'ākyamuni (to his 12th year), translated by Kālodaka, A. D. 392.

DVĀRAPATI 墮羅鉢底 An ancient kingdom, on the upper Irawaddy.

DVĪPA (Siam. Thavib) **提鞞波** or **洲** lit. island. A con-

tinent; four such composing a universe.

E.

ĒKAS'RĪŅGA RICHĪ 獨角仙人 lit. the unicorn-richi. An ascetic who, ensnared by a woman, lost his riddhi.

ĒKAUYAHĀRIKĀH (Singh. Ekabhyōhārikās) **猗柯毗與婆訶梨柯部** or **一說部** or **執一說言部** lit. School of one language. A School which repeated the teachings of the Mahāsaṃghikāh.

EKŌTTARĀGAMAS or Ekōttarikāgama v. Āgama.

ĒLAPATRA 翳羅鉢咀羅 or **伊那跋羅** (1.) A Nāga who consulted S'ākyamuni about rebirth in a higher sphere. (2.) A palm tree, formerly destroyed by that Nāga.

F.

FERGHANA 怖捍 or **霍罕** Province and city in Turkestan, on the upper Jaxartes.

G.

GADGADASVARA 妙音 lit. wonderful sound. A fictitious Bodhisattva, master of 17 degrees of samādhi, residing in Vairocana ras'mi prati-mandita.

GADJAPATI v. Djambudvīpa.

GAHAN 喝捍 An ancient kingdom, W. of Samarkand, now a district of Bokhara.

GANDHA (Singh. Gandhan) 香 lit. fragrance. One of the Chadāyatana; the sense of smell.

GANDHAHASTĪ 香象 lit. incense elephant. The 72nd of 1,000 Buddhas of the Bhadrakalpa.

GANDHA MĀDANA 香山 lit. incense mountain. One of 10 fabulous mountains (known to Chinese Buddhism), the region of the Anavatapta lake.

GĀNDHĀRA 乾陀羅 or 犍陀衛 or 犍馱邏 An ancient kingdom in the North of the Punjab (about Dheri and Bajour), famous as a centre of Buddhism. Śākya-muni, in a former life, lived there and tore out his eyes to benefit others. See also under Kuṇāla.

GANDHARVAS or Gandharva Kāyikas (Singh. Gandharwa. Siam. Thephakhon than) 乾闥婆 or 健達縛 or 犍達婆 or 彥達縛 or 犍陀羅 or 犍陀 explained by 嗅香 lit. smelling incense, or by 食香 lit. feeding on incense. Demons (superior to men), living on Gandha mādana; the musicians of Indra; the

retinue of Dhritarashtra and others.

GAṆĒNDRA 不可說佛 lit. the dumb Buddha. The 733rd of the 1,000 Buddhas of the Bhadra Kalpa.

GANĒS'A v. Vināyaka.

GAṆGĀ (Siam. Khongka) 競伽 or 殞伽 or 强伽 or 恒伽 or 恒河 explained by 福水 lit. happy river (Mahābhadrā) or by 天堂來者 lit. that which came from heaven (sc. to earth, gām-gā). The Ganges, which drops from Śiva's ear into the Anavatapta lake, thence passes out, through the mouth of the silver cow (gōmukhi), and falls, after permeating eastern India, into the southern ocean, 'heretical superstition' ascribing to the water of the Ganges sin-cleansing power.

GAṆGADVĀRA 競伽河門 lit. the gate of the river Ganges. A famous dēvalaya, the present Hurdwar.

GANGI 競祇 A sorcerer of the time of Kāśyapa Buddha, a former incarnation of Apalāla.

GAṆGOTTAROPĀSIKĀ PARIPRITCHĀ 恒河上優婆夷會 Title of a translation by Bodhirutchi, A. D. 618—907.

GARBHA SŪTRA. Title of 4

translations, viz. (1.) 佛說胞胎經 by Dharmarakcha, A. D. 303, (2.) 菩薩處胎經 A.D. 384—417, (3.) 佛爲阿難說人處胎經 by Bodhirutchi, A. D. 618—907, and (4.) 佛說入胎藏會 A. D. 618—907.

GARUDA (Singh. Garunda. Siam. Khrut. Tib. Mka Iding or Phreng thogs) 揭路荼 or 伽樓羅 or 迦樓羅 or 鷖鷖 explained by 金翅鳥 lit. a bird with golden wings. Monstrous birds (superior to men), the enemies of Nāgas. The Garuda, king of birds, is, in Brahminism, the constant companion of Vishnu.

GATCHI 揭職 An ancient kingdom, the region of Roo-ee, between Balkh and Bamian.

GĀTHA 伽陀 or 伽他 or 偈 explained by 調頌 lit. hymns and chants, or by 孤起頌 lit. singly raising a chant i. e. detached stanzas (to be distinguished from Gēya). Metrical narratives or hymns with a moral purport. Gāthās of 32 works are called Āryāgīti.

GĀTI (Tib. Grobai rigs drug) 六道 or 六趣 lit. 6 paths. Six conditions of sentient

existence, viz. dévas, men, asūras, beings in hell, prētas and animls. The latter three are called 'lower paths' (下三途).

GAUTAMA (Singh. Gautama. Siam. Samonokôdom or Phrakôdom. Tib. Geoutam. Mong. Goodam) 喬答摩 or 瞿曇 explained by 地最勝 lit. on earth (gāu) the most victorious (tama). (1.) The sacerdotal name of the S'ākya family. (2.) An ancient richi, member of that family. (3.) A name of S'ākyamuni.

GAUTAMA DHARMADJÑĀNA 瞿曇達磨闍那 or Dharmapradjña 達摩般若 or 達摩波若 or 曇法智 The eldest son of Gautama Pradjñarutchi; governor of Yangchuen, translator (A.D. 582) of a work on Karma.

GAUTAMA PRADJÑARUTCHI 瞿曇般若流支 or 智希 A Brāhmaṇa of Vārāṇas'ī, translator (A. D. 538—543) of some 18 works.

GAUTAMA SAMGHADÉVL 瞿曇僧伽提婆 or 衆天 lit. the assembled dévas. A native of Cabul, translator (A.D. 383—398) of some 7 works.

GAUTAMĪ 橋曇彌 or 瞿夷 explained by 明女 lit. intelligent woman, or 尼衆主

lit. ruler of the assembled nuns. A title of Mahāprajā-patī.

GAVÂMPATI 橋梵婆提 explained by 牛司 lit. ruminating like a cow. A man born with a mouth like a cow (in expiation of sins committed in a former life).

GAYÂ 伽邪 A city of Magadha (N. W. of present Gayah), where S'ākyamuni became Buddha (v. Bodhidruma).

GAYÂKÂS'YAPA (Singh. Gayakasyappa) 伽邪迦葉波 A brother of Mahākās'yapa, originally a fire worshipper, one of the 11 foremost disciples of S'ākyamuni. See also Samantaprabhāsa.

GAYÂS'ATA 伽邪舍多 A native of 摩提國 (Madra), descendant of Udra Rāma; laboured, as the 18th Indian patriarch, among the Tokhari Tartars, and died (B. C. 13) 'by the fire of ecstatic meditation'.

GAYÂS'ÎRCHA SÛTRA. Title of 4 translations viz. (1.) 文殊師利問菩提經 by Kumāradjīva, A. D. 384—417; (2.) 伽邪山頂經 by Bodhirutchi, A.D. 386—534; (3.) 佛說象頭精舍經 by Vinītarutchi, A. D. 582; (4.) 大乘伽邪山頂經 by Bodhirutchi, A. D. 693.

GAYÂS'ÎRCHA SÛTRA TĪKÂ

文殊師利菩薩問菩提經論 Commentary (on the preceding work), by Vasubandhu, translated (A. D. 535) by Bodhirutchi.

GAYATA 闍夜多 A native of northern India, the 20th Indian patriarch, teacher of Vasubandhu; died A. D. 47.

GĒYA 祇夜 or 重頌 lit. repetitional chants. (1.) Metrical interpolations, repeating the sense of preceding prose passages. (2.) Odes in honour of saints. See also Gāthā.

GHANAVYŪHA SÛTRA 大乘密嚴經 Title of a translation by Divākara, A. D. 618—907.

GHANṬĀ 犍稚 or 犍 A large gong or bell used in monasteries.

GHANṬISÛTRA 犍稚梵讚 A transliteration by Dharmadēva, A. D. 973—981.

GHAZNA v. Hosna.

GHÔCHA 瞿沙 or 妙音 lit. wonderful voice. An Arhat, author of the Abhidharmāmrita s'āstra, who restored the eyesight of Kuṇāla by washing his eyes with the tears of people moved by his eloquence.

GHÔCHAMATI 響意 lit. meaning of noise. The 7th son of Tchandra sūrya prādīpa.

CHÔCHIRA 具史羅 or 瞿史羅 or 劬師羅 A grihapati of Kâus'âmbi, who gave S'âkyamuni the Ghôchiravana (Singh. Gosika) park 瞿師羅 (the modern Gopsahasa, near Kosam).

GHRÂNA (Pâli. Ghâna. Singh. Ghanan) 鼻 lit. the nose. One of the 6 Vidjânas, the organ and sense of smell.

GHÛR or Ghôri 活國 An ancient kingdom and city between Koondooz and Cabul, near Khinjan.

GÎTAMITRA 祇多蜜 or 祇蜜多 or 譚友 lit. the singing friend. A S'ramana of the West, translator (A.D. 317—420) of some 25 works.

GÔDHANYA v. Aparagodâna.

GÔKÂLÎ v. Kukâlî.

GÔKANṬHA SAMGHÂRÂMA 俱舍茶伽藍 A monastery in Sthânês'vara.

GÔLÔMA 牛毛 lit. a cow's hair. A subdivision of a yôdjana.

GÔMATI 瞿摩帝 (1.) The river Goomth, which rises in Rohileund, and falls into the Ganges below Benares. (2.) A monastery (A. D. 400) in Kustana.

GÔPÂ (Tib. Satshoma. Mong. Bumiga) 瞿波 or 瞿夷 or 劬毗耶 explained by 守護

地 lit. guardian of the ground. A title of Yas'odhara. See also Djalagarbha.

GÔPÂLA 瞿波羅 (1.) A nâga king of Pradîpa prâbhâpura, converted by S'âkyamuni. (2.) An Arhat of Vâisaka, famous as an author, who taught the existence of both ego and non-ego.

GÔPALÎ 瞿波利 A person, perhaps identic with Kukâlî.

GÔS'ÎRCHA TOHANDANA 牛首旃檀 Copperbrown sandalwood, such as found on the mountains of Uttarakuru, which continent is said to be shaped like 'the head of a cow.' The first image of S'âkyamuni was made of this wood.

GÔS'RÎNGA 瞿室餒伽 or 牛角 lit. cow's horn. A mountain, near Kustana.

GÔVIS'ANA 瞿毗霜那 An ancient kingdom, the region near Ghundowsee, S. of Moradabad, in Rohileund.

GRAHAMÂTRIKÂ DHÂRANÎ 佛說聖母陀羅尼經 Title of a translation by Dharmadêva, A.D. 973—981.

GRÎCHMA 漸熱 lit. gradual heat. The months Djyâichtha and Âchâdha (from the 16th day of the 1st, to the

15th day of the 3rd Chinese moon).

GHRIIDHRAKŪTA (Pāli. Ghe-djakabo) 耆闍崛山 or 姑栗陀羅矩吒 or 闍崛山 or 靈鷲山 or 鷲峰山 lit. vulture peak. A mountain (Giddore) near Rādjagriha, famous for its vultures and caverns inhabited by ascetics. where Pis'una, in the shape of a vulture, hindered the meditations of Ānanda.

GRIHAPATI (Singh. Gihī) 揭利呵跋底 or 長者 lit. an elder. A wealthy householder; proprietor.

GRÔSAPAM v. Bhagārāma.

GUHYAGARBHARĀDJA SŪTRA 佛說秘密相經 Title of a translation (A.D. 980—1,000) by Dānapāla.

GUHYASAMAYAGARBHARĀDJA SŪTRA 佛說秘密三昧大教王經 Title of a translation (A.D. 980—1,000) by Dānapāla.

GUṆA 求那 or 塵 lit. atom, or 作者 lit. the active principle. Nature, looked upon as an active principle, operating in the Chadāyatana. A term of the heretical Sāṃkhya philosophers, designating 3 stages of evolution, 3 worlds, 3 forces, the

interaction of which is the cause of all variation in the forms of existence.

GUNABHADRA 求那跋陀羅 or 德賢 lit. virtuous sage. (1.) A follower of the Mahis'āsakāh in kapis'a (2.) A Brāhmana of Central India, translator (A.D. 435—443) of some 78 works.

GUNADA 功德施 Author of 金剛般若波羅蜜經破取著不壞假名論 Vajrapradjñāparamitā sūtra s'āstra, translated (A. D. 683) by Divākara.

GUNAMATI 瞿那末底 or 德慧 lit. goodness and wisdom. A native of Parvata, who lived at Vallabhi, a noted antagonist of Brahminism, author of the 隨相論 Lakṣhaṇānusāra s'āstra, translated (A. D. 557—569) by Paramārtha.

GUNAPRABHA 瞿拏鉢剌婆 or 德光 lit. light of goodness. A native of Parvati, who deserted the Hināyāna for the Mahāyāna School, assailed the former in many tracts, and composed the Tattva satya and other s'āstras. Burnouf identifies him with Gunamati.

GUNARATNA SAṆKUSUMITA PARIPRITCHCHĀ

功德寶華敷菩薩會 Title of a translation by Bodhiruchi, A.D. 618—907.

DUNAVARMA 求那跋摩 or **功德鎧** lit. armour of merit and goodness. A prince of Kubhâ (Cashmere), translator (about 431 A. D.) of 10 works.

GUNAVRIDDI 求那毗地 or **德進** lit. advance of goodness. A S'ramaña of Central India, translator (A. D. 492—495) of 3 works.

GURUPÂDAGIRI v. Kukkuṭapâdagiri.

GURDJAJARA 瞿折羅 An ancient tribe (which subsequently moved S. and gave the name to Gujerat) and kingdom, in southern Râdjapootana, around Barmir.

H.

HAHAVA v. Ababa.

HÂIMAVATÂH 醯摩跋多 or **雪山住部** lit. School of dwellers on the snowy mountains. A subdivision of the Mahâsaṃghikâh School.

HAKLENAYAS'AS 鶴勒那夜奢 A Brâhmana, born in the palace of the king of Tukhâra. He divided himself into 1,000 individuals but made all the others invisible by his own splendour. When 22 years old, he became a

hermit, and when 30 years old, having become an Arhat, he transported himself miraculously to Central India where he laboured (until A. D. 209) as the 23rd patriarch under the name Padmaratna.

HAMI 哈密 or **伊吾盧** An ancient kingdom and city, N. E. of lake Lop.

HANDJNA 韓若 A city somewhere in India, the birth-place of Rêvata.

HAṆSA SAṂGHÂRÂMA 互娑伽藍 or **鴈伽藍** lit. wild goose monastery. A monastery on Indras'ilâguhâ, the inmates of which were once saved from starvation by the charitable self-sacrifice of a wild goose.

HARALI 褐刺禱 A fabric of the finest down.

HARCHA VARDHANA 曷利沙伐彈那 or **喜增** lit. increase of joy. Name of king of Kanyâkubdja, protector of Buddhists (A. D. 625).

HÂRITÎ or Aritî (Tib. Hphrog ma) **阿利帝** or **阿利底** or **鬼子母** lit. mother of demons. A woman of Râdjagriha who, having sworn to devour every baby in the place, was reborn as a Rakchasî and, having given birth to 500 children, devoured one every day, until she was

converted by S'ākyamuni and became a nun. Her image is now in every nunnery.

HARIVARMAN 訶梨跋摩

A native of India, author of the **成實論** Satyasiddhi s'āstra, translated (A. D. 407—418) by Kumāradjīva.

HASARA 鶴薩羅 The 2nd capital of Tsāukūṭa, perhaps the modern Guzar on the Helمند.

HASAT 肘 lit. fore-arm. The 16,000th part of a yōdjana.

HASTIGARTA 象墮阬 lit. the ditch (formed by) the elephant's fall. A monument of S'ākyamuni's power in flinging aside a dead elephant put in his path by Dēvadatta.

HASTIKAKCHYĀ SŪTRA. Title of two translation viz. **佛說象腋經** by Dharmamitra, A. D. 420—479, and **佛說無所希望經** by Dharmarakṣa, A. D. 265—316.

HASTIKĀYA 象軍 lit. the elephant corps (of an Indian army).

HAYAMUKHA v. Ayamukha.

HELMEND 羅摩印度 A river, rising in Afghanistan and falling into lake Hamoon.

HĒTUVĀDAPŪRVA STĀVIRĀH 薩婆婆拖部 or **因論先上座部** lit. the first

School of the Stavirās treating of the cause, or Hētu-vādāḥ **因論部** lit. the School which treats of the causes. A subdivision of the Sarvāstivādāḥ.

HĒTUVIDYĀ S'ĀSTRA 因明論 lit. the treatise explaining the causes. One of the Prntcha vidyā s'āstras, a tract on the nature of truth and error.

HE VADJRA TANTRA 佛說大悲空智金剛大教王儀軌經 Title of a translation by Dharmarakṣa, A. D. 1004—1058.

HIDDA 薩羅 A city (perhaps the modern Killa Assen, Lat. 34° 13 N. Long. 68° 40 E.) on a mountain on which S'ākyamuni, in a former life, sacrificed himself to save Yakhas.

HIMATALA 呬摩怛羅 or **雪山下** lit. below the snowy mountains. An ancient kingdom under a S'ākya ruler (A. D. 43), N. of the Hindookoosh, near the principal source of the Oxus.

HIMAVAT (Siam. Himaphant) **雪山** lit. snowy mountains. The Himalaya, Hindookoosh, and other mountains N. of India.

HĪNAYĀNA 小乘 lit. the small conveyance, i.e. the simplest vehicle of salvation. The primitive form of the

Buddhist dogma, the first of the 3 phases of development through which the Buddhist system passed (v. Triyāna), corresponding with the first of the 3 degrees of Arhatship (v. S'rāvaka). The characteristics of the Hīnayāna School, of which the Chinese know 18 subdivisions, are the preponderance of active moral asceticism and the absence of metaphysical speculation and mysticism.

HĪNAYĀNĀBHIDHARMA 小乘阿毗達磨 or 小乘論

The philosophical canon of the Hīnayāna School, now consisting of about 37 works, the earliest of which, the 分別功德論 Guṇanirdēs'sāstra, was translated into Chinese, A.D. 25—220.

HĪNGU 興瞿 Assa foetida, a noted product of Tsāukūta.

HIRANYA PARVATA 伊爛拏鉢伐多 or 伊爛拏

An ancient kingdom, noted for a volcano being near its capital (the present Monghīr, Lat. 25° 16 N. Long. 86° 26 E.)

HIRANYAVATĪ or Hiranya or Adjitavatī 尸賴拏伐底 or 尸離刺拏伐底 or 阿利羅跋提 or 阿持多伐底 explained by 無勝 lit. invincible, or by 金沙跋提 lit. gold sand Vati or by

跋提河 lit. the river Vati. A river rising in Nepaul and flowing past Kus'inagara, the modern Gaṇḍakī or Ganduck. Chinese texts confound it with the Nāirandjana.

HOMA 鶴秣 A city (perhaps the modern Humoon) on the eastern frontier of Persia.

HOSNA or Ghazna 鶴悉那 the capital of Tsāukūta (q. v.), the modern Ghuznee.

HRI 訖哩 explained by 心 lit. the heart. A mystic sound, used, in sorcery and litanies accompanied with mudrā manipulations, to comfort the souls of the dead.

HROSMINKAN or Semenghān 訖露悉泯健 An ancient kingdom, the region of Koondooz, Lat. 35° 40 N. Long. 68° 22. E.

HUCHKARA 護瑟迦羅 A city of Cashmere, the modern Uskar, on the Behat.

HUDJIKAN 胡實健 An ancient kingdom, S. W. of Balkh, the region of Djuzdjān, Lat. 35° 20 N. Long. 65° E.

HUMI 護密 A tribe of Tamasthiti.

HUPIĀN 護苾那 The ancient capital of Urdhasthāna, N. of Cabul.

I.

ÎCHADHARA (Pāli. Îsadhara. Singh. Ishadhara. Siam. Tsinthon. Tib. Sciol darin) 伊沙陀羅 or 伊沙駄羅 explained by 持軸 lit. hinging on a pivot, or by 持轉 lit. revolving. A chain of mountains whose peaks resemble linchpins. The second of the 7 concentric circles of mountains surrounding the Mēru.

IKS'VĀKU VIRUDHAKA or Vidēhaka (Singh. Amba or Okkaka. Tib. Bhu ram ching pa lphgsskyespo) 懿師魔 (Is'ma) or 甘蔗王 (Kama king). A descendant of Gautama (q. v.), the last king of Pôtala of the Kama (god of love) dynasty. When he heard that his four sons, whom he had banished for the sake of a concubine, refused to obey his summons to return, he exclaimed 釋迦 (S'ākya), meaning to say, 'is it possible'? Thenceforth his descendants were called the race of S'ākya.

INDRA (Siam. Phras in. Tib. Dvango or Bdosogs or Kaus'ika. Mong. Khurmusda kutchika or Khurmusda tegri) 因陀羅 explained by 帝 lit. supreme ruler, or by 王 lit. ruler. A popular god of Brahminism, adopted by Buddhism as representative

of the secular power, protector of the church, but as inferior to any Buddhist saint. Further particulars see under S'akra, Sakchi, S'atamanya, Traiyastims'as, Vadjra.

INDRADHVADJA 帝相 lit. image of Indra. A fictitious contemporary of S'ākyamuni, being Buddha of the S. W. of our universe, an incarnation of the 7th son of Mahābhīdjā dñānā bhībhū.

INDRANĪLAMUKTĀ 因陀羅尼羅目多 explained by 帝 (Indra) 青 (azure) 珠 (pearl). i.e. a blue pearl called Indra (because it is the lord of pearls). A fabulous jewel forming the basis of the throne of Indra (v. Nyagrōdha).

INDRAS'ĀILAGUHĀ 因陀羅勢羅囊訶 explained by 帝釋窟 lit. the cavern of S'akra, or by 小孤石山 lit. the mountain of small isolated rocks. A cavernous mountain with rock temple, near Nālanda.

INDRYA or Pantcha Indryāni (Pāli. Indrayas) 五根 lit. 5 roots, explained by 發生 lit. productive of life. One of the 37 Bodhi pakchika dharma, 5 positive agents producing sound moral life, viz. (1.) faith v. S'raddhēndriya,

(2.) energy v. Viryêndriya, (3.) memory v. Smritîndriya, (4.) ecstatic meditation v. Samadhîndriya, (5.) wisdom v. Pradjñêndriya. These 5 Indriyas differ from the 5 Balas (v. Balâ) only by being, in the latter case, viewed as negative moral agents preventing the growth of evil.

INDU 印度 (Indu) or 印特伽 (Indica sc. regio) or 身毒 (Sindhu, Scinde) or 賢豆 (Hindu) or 天竺 explained by 月 lit. the moon (sc. because the saints of India illumine the rest of the world), or 因陀羅婆他那 (Indravādāna) explained by 主處 lit. the region (guarded by) Indra. General term for India which is described as resembling, in shape, the moon at her half, measuring 90,000 li in circumference, and placed among other kingdoms like the moon among the stars. See also Djambudvîpa.

INDU DHARMA ÂRANYA v. Dharmarakcha.

INDUS v. Sindh.

INVAKAN or Khavakan or Avakan (Afghân) or Vakhan 淫薄健 or 却薄健 or 阿薄健 or 薄健 An ancient kingdom, the S.E. of Afghanistan, the original home of

the Afghans.

IS'ANAPURA (lit. city of S'iva) 伊賞那補羅 An ancient kingdom in Burmah.

ISCHKESCHM 訖栗瑟摩 An ancient kingdom near the principal source of the Oxus.

ISFIDJAB 白水城 lit. the white river city. A city in Turkestan, on a small tributary of the Jaxartes.

ISKARDU v. Khas'a.

ÎS'VARA 伊葉波羅 or 伊溼伐羅 or 自在 lit. independent existence (sovereign). (1.) A title given to S'iva, Avalôkitês'vara and other popular deities. (2.) A S'ramana of the West, who made (A.D. 426) a translation (lost since 730 A. D.) of the Samyuktâbhidharma hridayas'âstra. (3.) A bhikshu of India, commentator of 菩提資糧論 a s'âstra by Nâgârdjuna, translated (A. D. 590—616) by Dharmagupta.

IS'VARADÊVA 自在天 lit. sovereign dêva. (1.) A name of S'iva. (2.) A deity revered by the Pâmsupatas.

ITIYUKTAS or Itivrittakam 伊帝目多 or 伊帝目多伽 explained by 本事 lit. original events. One of the 12 classes of Buddhist literature, biographical narratives.

K.

KACHANIA 屈霜你迦 An ancient kingdom, W. of Samarkand, near Kermina.

KACHAYA 濁 lit. corruption. There are 5 spheres of corruption, viz. (1.) the kalpa (劫) or existence of any universe, (2.) doctrinal views (見), (3.) miseries of transmigration (煩惱), (4.) universal life (衆生), and (5.) destiny (命).

KACHĀYA 迦羅沙曳 or 袈裟 explained by 染色衣 lit. dyed garments. The clerical (coloured) vestments.

KACHGAR 佉沙 or (after the name of the capital) 疏勒 An ancient kingdom (Casia regio), the modern Cashgar.

KADJĪŅGARA or Kadjiṅga or Kadjūghira (Pāli. Kadjan-ghêlê) 羯葐揭羅 or 羯殊显祇羅 An ancient kingdom, in Agra province, near Farakabad, the modern Kadjeri.

KAKUDA KĀTYĀYANA 迦旃延 One of 6 Brahmins who opposed S'ākyamuni, called Kabandhin Kātyāyana in the Upanishads of the Atharvavêda.

KALA 時 lit. a season. A division of time, 4 hours.

KALANTAKA v. Karandaka.

KALĀNUSĀRIN 細末堅黑旃檀 lit. Tehandana (yielding) a hard black dust. A species of sandalwood (Styrax benzoin).

KĀLAPINĀKA 迦羅臂拏迦 A city of Magadha, near Kulika, S. of Bahar.

KĀLARUTCHI 彊梁婁至 or 眞喜 lit. true joy. A S'ramana of the West, who (A. D. 281) translated one sūtra.

KĀLASŪTRA (Siam. Kalasuta) 黑繩 lit. black ropes. The second of 8 hells where the culprits are loaded with heated chains.

KALAVIŅGKA or Kuravikaya 迦陵頻伽 or 羯羅頻迦 or 迦陵毗迦 or 歌羅頻迦 or 好音鳥 lit. sweet voiced bird, or 仙鳥 lit. immortal bird. The Cuculus melan leucus.

KĀLAYAS'AS 曩戛耶舍 or 時稱 lit. ever famous. A S'ramana of the West, translator (A.D. 442) of 2 works.

KALIŅGA 羯陵伽 An ancient kingdom, S. E. of Kôs'ala, a nursery of heretics; the modern Calingapatam.

KALIRĀDJA 羯利王 or 歌利王 or 加利王 or 迦藍

浮 or 鬪諍王 lit. the quarrelsome king. A king of Magadha (reborn as Kâundinya), converted by the stoicism displayed by Kchântirichi when the latter's hands and feet were cut off, owing to the king's concubines having visited the richi's hermitage.

KÂLODAKA 迦羅留陀伽 or 時水 lit. time (kâla) water (udaka). A S'ramana of the West, translator (A.D. 383) of one work.

KÂLÔDÂYIN 迦留陀夷 or 迦留陀夷 or 黑光 lit. (a man with a face of) black lustre. A disciple of S'âkyamuni, to be reborn as Samantaprabhâsa.

KALPA (Pâli. Kappa. Tib. Bskalpa. Mong. Galab) 劫波 or 劫波簸陀 or 劫 explained by 大時分 lit. a great period (not to be reckoned by months and years). A period during which a physical universe is formed and destroyed. There are great kalpas (大劫) and small kalpas (小劫). Every great kalpa or mahâkalpa (Pâli. Mahakappa. Siam. Mahakab. Tib. Bskal pa cen po), or period elapsing from the moment when a universe is formed to the moment when another is put in its place, is divided into 4 Asamkhyêa kalpas (v. Vivart-

ta, Vivarttasiddha, Samvartta, Samvarttasiddha), corresponding with the 4 seasons of the year and equal to 80 small kalpas or 1,344,000 years. Every small kalpa or Antara or interim kalpa (Singh. Antakalpaya. Tib. Bar gyi bskal pa. Mong. Saghoratu or Sabssarum or Dumdadu Galab) is divided into a period of increase (增劫) and decrease (減劫). The former (Tib. Bskalpa bzang po), successively ruled by 4 Tchakravartis, called kings of iron, copper, silver and gold, is divided into 4 ages (iron, copper, silver, gold), during which human life gradually increases to 84,000 years and the height of the human body to 84,000 feet. The kalpa of decrease (Tib. Bskal pa ngan pa) is divided into 3 periods (三災) of distress (viz. pestilence, war, famine), during which human life is reduced to 10 years and the height of the human body to 1 foot. There is another distinction of 5 kalpas, viz. (1.) the interim (Antara) kalpa, divided, as above, into a period of increase and decrease; (2.) the kalpa of formation v. Vivartta; (3.) the kalpa of continued existence v. Vivarttasiddha; (4.) the kalpa of destruction, v. Samvartta; (5.) the kalpa of continued destruction v. Samvarttasiddha; (6.) the great kalpa v. Ma,

hākalpa. A third division gives, (1.) Antara kalpas (別劫), (2.) Vivartta kalpas (成劫), (3.) Saṃvartta kalpas (壞劫), and (4.) Mahākalpas (大劫). A fourth division gives, (1.) Antara kalpas (小劫) of 16,800,000 years, (2.) Middling kalpas (中劫) of 336,000,000 years, (3.) Mahākalpas of 1,344,000,000 years.

KĀMA v. **Māra**.

KĀMADHĀTU or **Kāmalōka** or **Kāmāvachara** (Tib. *Dod pai khsma*) 欲界 lit. the region of desire. (1.) The first of the Trāilōkya, the earth and the 6 Dēvalōkas, constituting the physical world of form and sensuous gratification. (2.) All beings subject to metempsychosis on account of the immoral character of desire.

KAMALADALA VIMALA NAKCHATRA RĀDJA SAMKUSUMITĀBHIDJĀNA 淨華宿王智佛 lit. the king of the constellation (called) pure flower and Buddha of wisdom. A fictitious Buddha, to appear in Vāirōchana ras'mi prāṭimandita.

KĀMALAÑKĀ 迦摩浪迦 An ancient kingdom, in Chit-tagong, opposite the mouth of the Ganges,

KAMALAS'ĪLA 迦摩羅什

羅 A native of India (contemporary of Padmasambhava) who opposed the Mahāyāna School in Tibet.

KAMAPŪRA 迦摩縷波 An ancient kingdom, the modern Gohati, in western Assam.

KAMBALA 頗鉢羅 A fabric of fine wool.

KAMKARA 甄迦羅 A numeral, equal to 10,000,000,000.

KANADĒVA 迦那提婆 A native of southern India, a Vais'ya by birth, disciple of Nāgārdjuna; laboured (B. C. 212—161), in Kapila and Pātaliputra, as the 15th Indian patriarch, a great opponent of heretics.

KANAKA 羯尼迦 or 羯尼 The *Butea frondosa*. See also **Palās'a**.

KANAKAVARNA PŪRVAYOGA SŪTRA 佛說金色王經 Title of a translation (A. D. 542) by Gautama Pradī-ñārutchi.

KANAKAMUNI (Pāli *Konāgama*. Siam. *Phra Kōnakham*. Tib. *Gser thub*. Mong *Altan tchidaktchi*) 迦諾迦牟尼 or 拘那含牟尼 explained by 金寂 lit. a recluse (radiant as) gold A Brahman of the Kās'yapa family, native of Subhanavati, the 2nd of the 5 Buddhas of the Bhadra kalpa, the 5th

of the 7 ancient Buddhas, who converted 30,000 persons when human life lasted 30,000 years.

KANDAT 昏駄多 The capital of Tamasthiti, the modern Kundoot, 40 miles above Ishtrakh.

KANICHKA 迦膩色迦 or 迦膩伽王 A king of the Tochari, conqueror of a great part of India, patron of Buddhism, who built the finest stûpas in the Punjab and in Cabulistan. He reigned, B.C. 15 to 45 A.D., when the 3rd (or 4th) synod met in Cashmere and revised the canon finally.

KANTAKANAM AS'VARÂ-DJA (Singh. Kantaka) 犍陟 or 馬王 lit. king of horses. The horse by which S'âkyamuni escaped from home.
KÂNTCHANAMÂLÂ 眞金鬘 lit. (wearing) headgear of pure gold. The wife of Kunâla, noted for her fidelity to her disgraced husband.

KÂNTCHÎPURA 建志補羅 or 建志城 The capital of Drâvida, the modern Con-jeveram, near Madras.

KANYÂKUBDJA 羯若鞠閼 or 鬪饒彝城 explained by 曲女城 lit. city of hump-backed maidens. A kingdom and city of Central India,

the modern Canouge, where the 1000 daughters of Brahmadatta, who refused Mahâvrikcha, became deformed.

KAPÂLIRAS or Kapâladhârinâs 迦波釐 explained by 髑髏 lit. (wearing a) headgear of skull bones. A heretical (Shivaitic) sect.

KAPILA 迦比羅 or 赤色仙 lit. the red-coloured richi. The founder of the Sâmkhya (q. v.) philosophy, who, several centuries before S'âkyamuni, composed the heretical 金十七論 Sâmkhyâ-kârikâ bhâchya s'âstra, translated (A. D. 557—569) by Paramârtha.

KAPILAVASTU (Pâli. Kapi-lavattu. Singh. Kimbulvat. Siam. Kabillaphat. Tib. Serskya ghrong. Mong. Kabilik) 劫比羅伐罕堵 or 迦毗羅蘇都 or 迦毗羅皐都 or 迦毗羅衛 or 迦毗羅 or 伽毗黎 or 迦夷 or 迦維 explained by 妙德城 lit. city of wonderful virtue or by 黃處 lit. yellow dwelling. An ancient city, birth place of S'âkyamuni, destroyed during the lifetime of the latter, situated (according to Huen-tsang) a short distance N.W. of present Gorucpoor, Lat. 26°46 N. Long. 83°19 E.

KAPIMALA 迦毗摩羅 A native of Patna, 13th

Indian patriarch, teacher of Nāgārdjuna, died (by samādhi) about A. D. 137.

KAPIN̄DJALA RĀDJA 迦頻闍羅王 or 雉王 lit. pheasant king. Name of S'ākyamuni, since, in a former life, he appeared as a pheasant (phoenix) to extinguish a conflagration.

KAPIS'A 迦畢試 Ancient kingdom and city, in the Ghūrbend valley, N. E. of Opiān, S. of the Hindooskosh, where a Han prince was once detained as hostage.

KAPITHA 劫比他 (1.) Ancient kingdom, also called Saṃkās'ya, in Central India. (2.) A Bhraman, persecutor of Buddhists, reborn as a fish, converted by S'ākyamuni.

KAPÔTANA 劫布坦那 Ancient kingdom, the modern Kebūd or Keshbūd, N. of Samarkand.

KAPÔTIKĀ SĀM̄GHĀRAMA 迦布德伽藍 or 鴿伽藍 lit. pigeon monastery. A vihāra of the Sarvāstivādāh, where S'ākyamuni, in the form of a pigeon, rushed into a fire to convert a sportsman.

KAPPHINĀ or Kamphilla 劫賓那 or 劫比拏 explained by 房宿 lit. the constellation Scorpio. A king of

southern Kōs'ala, born in answer to prayer addressed to the regent of Scorpio; a disciple of S'ākyamuni; entered the priesthood as Mahākapphina; to be reborn as Samantaprabhasa.

KARAṆDA or Karandaka or Kalanda (Siam. Karavek) 迦蘭陀 or 阿蘭陀 or 迦蘭馱迦 or 羯蘭鐸迦 A bird of sweet voice (*Cuculus melanoleucus*), which waked Bimbisara to warn him against a snake.

KARAṆDAHRADA 迦蘭陀池 A pond near Karanda vēnūvana, a favourite resort of S'ākyamuni.

KARAṆDA VĒNUVANA 迦蘭陀竹園 The bamboo park (called after the bird Karanda), dedicated by Bimbisara first to a sect of ascetics, then to S'ākyamuni, for whom he built there the vihāra called Karandanivasa (Singh. Vēlūvana).

KARAṆDAVYŪHA SŪTRA 佛說大乘莊嚴寶王經 Title of a translation, A. D. 980—1,001.

KARATCHĪ v. Khadjis'vara.

KARAVĪKA or Khadiraka (Siam. Karavik) 佉得羅柯 or 羯地洛迦 explained by 櫓木山 lit. Djambu wood mountain. The 3rd of 7 con-

centric circles of rocks which surround the Meru; 10,000 feet high; separated by oceans from the 2nd and 4th circles.

KARCHÂPAṆA 羯利沙鉢那 or 迦利沙鉢拏 explained by 兩 lit. an ounce. A weight, equal to 80 Rak-tikâs or 175 grains.

KARMA (Tib. Du byed) 羯摩 or 葛哩麻 explained by 業報 lit. retribution, or by 作法 lit. the law of action, or by 行 lit. action. The 11th Nidâna, the 4th of the 5th Skandhas viz. (the resultant of) moral action, which ethical term Chinese Buddhism substitutes for the metaphysical term Saṃskâra. Karma is that moral kernel (of any being), which alone survives death and continues in transmigration,

KARMADÂNA (Siam. Tschokhun balat) 羯摩陀那 or 維那 explained by 知事 lit. expert. The sub-director of a monastery.

KARMASIDDHA PRAKARA-NA S'ÂSTRA. Title of 2 translations of a tract by Vasubandhu, viz. 業成就論 by Vimokchapradjña A. D. 541, and 大乘成業論 by Huen-tsang, A. D. 681.

KAMAVARANA PRATISARANA 大乘三聚懺悔經 Title of a translation by Dijnâgupta and Dharmagupta, A.D. 590.

KARMÂVARNA VIS'UDDHI SÛTRA 佛說淨業障經 Title of a translation, A. D. 350—431.

KARMAVIBHÂGA DHARMAGRANTHA 佛說分別善惡所起經 Title of translation (total abstinence tract), A.D. 25—220.

KARMAYA v. Tchatur Yôni. **KÂRMİKÂN** 施設論部 lit. the School of Karma. A philosophical School which taught the superiority of morality over intelligence.

KARNASUVARNA (Pâli. Lata) 羯羅拏蘇伐剌那 or 金耳 lit. golden ears. Ancient kingdom in Gundwana, near Gangpoor.

KARPÛRA 羯布羅 or 香龍腦 lit. nâga brain perfume. Camphor.

KÂRTIKA 迦刺底迦 The 2nd month in autumn.

KARUNÂPUNÐARÎKA SÛTRA 悲華經 Title of a translation by Dharmarakcha, A. D. 397—439.

KÂS'Â 迦奢 A kind of grass (*Saccharum spontaneum*). A broom made of this grass, used by S'âkyamuni, is still an object of worship.

KASA'NNA 羯霜那 A kingdom, 300 li S. W. of Kharismiga, on the Oxus, the modern Koorshee.

KÂS'APURA 迦奢布羅 A kingdom, probably the country between Lucknow and Oude.

KÂS'Î v. Vârânas'î.

KÂS'MÎRA 迦葉彌羅 or 迦涇彌羅 or 迦濕蜜羅 Cashmere, anciently called Kophene (v. Kubhâna), was converted through Madhyantika and became, during Kanichka's reign, the headquarters of northern Buddhism. Here the last synod assembled and hence Buddhism, saturated with Shivaite ideas and rites, spread to Tibet and thence to China.

KÂS'YAPA v. Mahâkâs'yapa.

KÂS'YAPA BUDDHA (Pâli. Kassapa. Singh. Kasyapa. Siam. Phra Kasop. Tib. Odsrung. Mong. Kasjapa or Gerel zadiktchi) 迦葉波 or 迦葉 explained by 飲光 lit. (one who) swallowed light (viz. sun and moon which caused his body to shine like gold). The 3rd of the 5 Buddhas of the Bhadra Kalpa,

the 6th of the 7 ancient Buddhas, a Brahman, born at Benares. His father was Brahmadata, his mother Dharmavartî (財主), his favourite tree was the Nyagrôdha, his disciples were Tissa (提舍) and Bharadvadja (婆羅婆). He converted 20,000 persons whilst human life lasted 20,000 years. S'âkyamuni was formerly (as Prabhâpâla) his disciple and received from him the prediction of future Buddhahood.

KÂS'YAPAMÂTANGA 迦葉摩騰 or 竺葉摩騰 or 攝摩騰 or 摩騰 (Mâtanga) (1.) A disciple of S'âkyamuni (2.) The same, reborn as a Brâhmana of Central India, famous as an expositor of the Suvârṇa prabhâsa, followed Mingti's Indian embassy from Tukhâra to China, and translated (A. D. 67), together with Dharmaraksha, the first Sûtra into Chinese, viz. 佛說四十二章經 the Sûtra of 42 Sections.

KÂS'YAPAPARIVARTÂ. Title of 4 translations (of the same Sûtra), viz. (1.) 普明菩薩會; (2.) 佛遺日摩尼寶經 A. D. 25-220; (3.) 佛說摩訶衍寶嚴經 A. D. 265-420; (4.) 佛說大迦葉問大寶積正法

KHADGA 渴伽 or 佉加 or 渴伽 explained by 獨居山林 lit. solitary dweller in forests. The rhinoceros.

KHADIRA 竭陀羅 or 却地羅 or 羯達羅 explained by 櫨山林 lit. timber of the Djambu mountains. The Mimosa catechu. See also Karavika.

KHADJÎS'VARA or Katchchês'vara or Karatchi 竭隣涇伐羅 The capital of Vit-châlapura, the modern Kurachie.

KHAKKHARAM or Hikkala 隙葉羅 explained by 錫杖 lit. a staff of tin. The metal wand of the Bhikshu (originally used to knock at the doors).

(Kasioi) on the Paropamisus. Others point to Cashmere (Rémusat), Iskardu (Klaproth), Kartchou (Beal).

KHAVAKAN v. Invakan.

KHAVANDHA 揭盤陀 An ancient kingdom and city, the modern Kartchou, S.E. of Sirikol lake.

KHOTAN v. Kustana.

KHULM 忽憐 An ancient kingdom and city, between Balkh and Koondooz, near Khoolcom.

KHUSTA 闊悉多 or 閭悉多 A district of Tukhâra, S. of Talikhan.

KIKANA 稽蓋那 A district of Afghanistan, the valley of Pishin, now inhabited by the Khaka tribe.

LUMBINÎ or Lumbini or Lavinî or Lambini (Mong. Lampa)
 嵐毗尼 or 龍彌你 or 論民 or 林微尼 or 臘伐尼
 or 解脫處 lit. the place of delivery (v. Pratimôkcha).
 The park in which Mâyâ gave birth to S'âkyamuni, 15 miles E. of Kapilavastu.

M.

MACHA 摩沙 explained by 豆 lit. pea. A weight, equal to 5 Raktikâs 10¹⁸/₁₆ grains (Troy).

MADHAKA or Madhuka 末杜迦 or 末度迦 or 摩頭 explained by 美果 lit. a pleasant fruit. The *Bassia latifolia*.

MADHAVA v. Mâthava.

MADHURA 美 lit. pleasant. A king of Gandharvas.

MADHURASVARA 美音 lit. pleasant sound. (1.) A king of Gandharvas. (2.) A son of Sudhîra and Sumêtra, converted by Ananda.

MADHYAMIKA 中論性教 A School, founded by Nâgârdjuna, teaching a system of sophistic nihilism, which dissolves every proposition into a thesis and its antithesis and denies both.

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MAGADI

by Kumâradjîva, A.D. 384—417, (4.) 佛說孔雀王咒經 by Saṃghapāla, A. D. 502—557, (5.) 佛母大孔雀明王經 by Amoghavadjra, A. D. 618-907, and (6.) 佛說大孔雀咒王經 A.D. 705.

MAHÂMUTCHILINDA or **Mu-Mtchilinda** 摩訶目眞鄰陀 or 目詣隣陀 or 牟眞鄰陀 or 目支隣陀 or 支隣 explained by 解脫處 lit. place of redemption. (1.) A Nāga king, tutelary deity of a lake (near Gayâ) at which S'âkyamuni engaged 7 days in meditation under his protection. (2.) A mountain (Mahâmutchilinda parvata) and forest surrounding that lake.

MAHANADA v. Mahî.

MAHÂNÂMAN (Singh. Mahanamâ) 摩訶男 A son of Drônôdana râdja, one of the first five disciples of S'âkyamuni.

MAHÂNDHRA or **Mahêndri** 大安達羅 or Râdjamahêndri. A city, near the mouth of the Godavery, the present Radjamundry.

MAHÂNÎLA 摩訶尼羅 explained by 大靑珠 lit. a large blue pearl. A precious stone, perhaps identic with Indranîla mukta.

MAHÂPARINIRVÂNA SÛT-

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viz. (Dharm 423; (Fah-h: A.D. 2 槃記 tsang, 方等 (5.) 佛 —306.

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S'A 大

土經 Title of a translation by Dānapāla A.D. 980—1000.	MAHÂTCA	An ancient mah.
MAHÂSATTVA 媽哈薩督呀 or 摩訶薩埵 The perfected Bodhisattva, as greater (Maha) than any being (sattva) except Buddhas, or as using the Mahâyâna to save other beings.	MAHÂTCA	lit. great China (sty, A.D.
MAHÂSATTVA KUMARA RADJA 摩訶薩埵王子 lit. the great being and royal prince. Title of S'âkyamuni.	MAHÂTÊ	great di king of
MAHÂS'RAMANA 大沙門 lit. the great S'ramana. Epithet of S'âkyamuni.	MAHÂVÂ	doctor of eminence ly of ex mkyâ s tems.
MAHÂS'RÎ SÛTRA 佛說大吉祥天女十二名號經 Title of a translation by Amoghavadjra, A. D. 746—771.	MAHÂVA KHARA RANI	閼陀羅 translati D. 980—
MAHASTHÂMA or Mahasthanaprapta 大勢至菩薩 A Bodhisattva (perhaps Maudgalyâyana) belonging to the retinue of Amitâbha.	MAHÂVA	ya.
MAHÂSTHÂVIRÂH v. Sthâvirah.	MAHÂVA SANNDI	
MAHÂTÂPANA v. Pratâpana.	MAHÂVA SANNDI	TVA E SAMÂD
MAHÂTÂRAKA 摩訶怛羅 explained by 道官 lit. officer of the road. An official guide or escort.	大集書 Title of Dharma	
MAHÂTCHAKRAVÂLA 大鐵圍 lit. the great iron enclosure. The larger one of the two Tchakravâlas.	MAHÂVA SANNDI	LA SÛ
	賢護經	tion by others, 2

Title of 3 translations, viz. (1.) 佛說彌勒下生經 by Kumāradjīva, A.D. 314—417, (2.) 佛說彌勒來時經 A. D. 317—420, and (3.) 佛說彌勒下生成佛經 A.D. 701.

MAITRĪBALA RĀDJA 慈力王 lit. the King of strength of affection. A former incarnation of S'ākyamuni, when he shed his blood to feel starving Yakchas.

MAKARA 摩竭羅 or 摩竭 A monster shaped like a fish.

MAKHAI (Mong. Gobi) 莫賀延 The desert of Gobi. See also Navapa.

MĀLĀDHARĪ 持瓔珞 lit. holding a necklace of pearls. A certain Rakhasī.

MĀLĀGANDHA VILĒPANA DHĀRANA MAṆḌANA VIBHUSA NATTHĀNĀ 不着香華鬘不香塗身 lit. thou shalt not adorn thyself with wreaths of fragrant flowers nor anoint thy body with perfume. The 8th Sikkhāpada.

MĀLĀKUTA 秣羅矩吒 or Malāya 摩賴耶 explained by 光明國 lit. the kingdom of light and brightness. Ancient State on the coast of Malabar, once (A.D. 600) the headquarters of the Nirgranthas.

MĀLĀKUTADANTĪ 曲齒 lit. curved teeth. A certain Rakhasī.

MALASA 秣羅娑 A valley in the upper Punjab.

MĀLAVA or Lāra 摩臘婆 Ancient State in Central India, the present Malva, famous for its heretical sects.

MALĀYA v. Mālākuta.

MALĀYAGIRI 南海摩羅耶山 (1.) A mountain range S. of Mālākuta. (2.) A mountain on Ceylon with a city (Lañkā) of Yakchas on its summit.

MALLA 末羅 explained by 力士 lit. mighty heroes. Epithet of the inhabitants of Kusinagara and Pāvā.

MALLIKA 末利 or 摩利 explained by 柰 lit. plum. (1.) The wife of Prasēnadjit. (2.) The narrow leaved Nyctanthes (with globular berries 柰); the flower, now called Casturi (musk) because of its odour.

MANAS 意 lit. the mind. The 6th of the Chādāyatana, the mental faculty which constitutes man as an intelligent and moral being. See also Vidjāna.

MĀNASA or Manasvin 摩那斯 explained by 意流出 lit. efflux of the mind (sc. of

especially in Shansi (China). Fah-hien (A. D. 400) found Mañdjus'ri generally worshipped by followers of the Mahâyâna School, whilst Hien-tsang (A. D. 603), who saw at Mathurâ a stûpa containing the remains of Mañdjus'ri's body, connects his worship especially with the Yogâchârya School. It is supposed that Mañdjus'ri lived 250 years after Sâkyamuni's death, i.e. B. C. 293. The Mahâyâna School treated the dogma of Mañdjus'ri as the apotheosis of transcendental wisdom, identifying him with Vis'vakarman, and giving him (as the personified wisdom) the same place in their trias of Bodhisattvas (with Avalokitês'vara and Vajrapâni) which Brahma occupies in the Indian Trimurti. The Yogâchârya School placed Mañdjus'ri among their seven Dhyâni Bodhisattvas, as the spiritual son of Akshôbhya Buddha, and identified him with Vajrapâni. A later branch of the Mahâyâna School (一性宗 lit. School of one nature), which asserts that all beings have the same nature as Buddha, claimed Mañdjus'ri as their founder. (2.) The son of an Indian King (circa 968 A. D.), who came to China but was driven away again by the intrigues of other priests.	KCE Title 文殊 chân and Man
	MAÑD TI 經 Suva
	MAÑD TCH trans D. 9
	MAÑD GUF SYA DHA 說 經 D. 9
	MAÑD SÛT tions 品經 D. 2 經 583.
	MAND (lit. (lit. man Siam
MAÑDJUS'RÎ BUDDHA -	

lit. intelligent. Human beings, or divine beings in human form.

MANURA v. Manorhita.

MÂRA or Mârarâdja Kamadhâtu or Papiyân (Siam. Phajaman. Burm. Mat or Manh. Tib. Bdudsdig tchau or Hdodpa. Mong. Schimnus) 魔羅 or 末羅 explained by 殺者 lit. the murderer, or by 障礙善 lit. obstructing and hindering virtue, or by 破壞善 lit. destroying virtue; or 摩王 Mâra râdja; or 波旬 explained by 惡愛 lit. sinful love; or 波卑夜 Papiyân, explained by 欲界王 lit. Kâmadhâtu râdja. The god of lust, sin and death, represented with 100 arms and riding on an elephant. He resides, with the Mârakâyikas, in Paranirmita vas'avarati on the top of Kâmadhâtu. He assumes various monstrous forms, or sends his daughters, or inspires wicked men (like Dêvadatta, or the Nirgranthas) to seduce or frighten saints on earth.

MÂRA KÂYIKAS 魔民 lit. the subjects of Mâra, or 魔子魔女 lit. sons and daughters of Mâra. Mâra's subordinates.

MARDJAKA 阿梨樹 A tree (perhaps a banyan) which splits into 7 pieces when felled.

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lion's intelligence. Epithet given to men of superior talent.	說 tran cha,
MÂTRIGRÂMA (Pāli. Mātugā-mā) 摩咀理伽羅摩 explained by 母邑 lit. mother city. The female sex.	MAYI 摩 the the Hur
MÂTRIKĀ (Tib. Yum or Ma mo) 摩咀里迦 or 摩德理迦 or 摩德勒伽 or 摩夷 explained by 行母 lit. the mother of karma. Abhidharma lit. the mother of karma. The Abhidharma pitaka, so called because it explains how karma (q. v.) 'is the productive mother of fresh karma.'	MAYI or 子 A fa yam fami suck whic pow MÊGI RĀI
MÂTRITCHETA 摩唎哩制吒 A native of India, author of the Buddhastotrârdhas'ataka 一百五十讚頌 translated A.D. 708.	king bolt duri na, call s'an MÊGA
MAṬUTA TCHANDĪ 黑齒 lit. black teeth. A certain Rak-chasī.	clou Bud univ the djân
MÂUDGALAPUTTRA or Mândgalyâyana v. Mahāmândgalyâyana.	MÊGI
MĀYĀ v. Mahāmâyā.	在 clou who an son nâb
MĀYĀ DJĀLAMAHĀTANT-RA MAHĀYĀNA GAMBHĪ-RA NĀYA GUHYA PAR-AS'I SŪTRA 佛說瑜加大教王經 Title of a translation, A. D. 982—1001.	MÊRI MÊRI
MĀYOPAMA SAMĀDHI 佛	須

MRIGADĀVA (Singh. Isipata- na. Burm. Migadawon) 鹿 野 or 鹿苑 or 鹿林 lit. deer park. A park N. E. of Varānas'i, favoured by S'āk- yamuni now; Sāraṅganātha near Benares.	𑖀 or dh MŪ th cie In th
MRIGALA 蜜利伽羅 ex- plained by 鹿 lit. deer, or by 鹿王 lit. king of deer (Mrigarādja). Epithet of S'āk- yamuni and of Dêvadatta (each having been a deer in a former life.	MŪ S' — of 90
MUDGA 𑖀豆 lit. Tartar len- til. Phaseolus mungo.	MŪ K. 根
MUDRĀ (Tib. Paḍ askor) 木 得羅 or 目帝羅 or Mahā- mudrā 馬曷木得羅 ex- plained 法印 lit. the seal of the law. A system of magic gesticulation, consisting in distorting the fingers so as to imitate ancient Sanskrit characters of supposed magic efficacy; a product of the Yogāchārya School.	根 頌 of ya MUT MUN of 吉 sto la,
MUHŪRTA 牟呼栗多 A period of 18 minutes.	MUN Ma
MUKTA (Pāli. Muttā. Tib. Mu- tig). 目多 Jewels, especially pearls.	Vi (sa
MŪLĀBHIDHARMA S'ĀS- TRA 根本阿畏達摩論 A philosophical treatise of the Mahāsaṃghikāh.	MUN A the dal
MŪLAGRANTHA 慕羅健	MUF Mt

<p>Sûtras and biographies of Buddha mention Nâgas, who washed Buddha after his birth, conversed with him, protected him, were converted by him, and guarded the relics of his body. Chinese Buddhists view mountain Nâgas as enemies of mankind, but marine Nâgas as piously inclined. Whilst the Burmese confound Dêvas and Nâgas, the Chinese distinguish them sharply. According to an ancient phrase (龍天八部 lit. Nâgas, Dêvas and others of the eight classes) there are 8 classes of beings, always enumerated in the following order, Dêvas, Nâgas, Rakchas, Gandharvas, Asuras, Garudas, Kinnaras, Mahorâgas. See also Sâgara, and Virupakcha.</p>	<p>NÂGA 那 Djal</p>
<p>NÂGAHRADA 龍池 lit. dragon-tank. General term for all sheets of water, viewed as dwellings of Nâgas.</p>	<p>NÂGÂ na (刺 gun or or que Indi an vert cam fame diale tions pres Sche Ami of t auth grea Bud of t the</p>
<p>NÂGARÂDJA 龍王 lit. dragon king. Epithet of all guardian spirits of waters, many of whom are believed to have been converted and embraced monastic life.</p>	<p>the the nor eter ther non- pal dhis</p>
<p>NÂGARAHÂRA or Nâgara 那揭羅喝羅 or 囊哦羅 賀羅 or 那竭 Ancient kingdom and city (Dionysopolis), 30 miles W. of Jellalabad, on the southern bank of the Cabul river.</p>	<p>In he an Sadv D. J a B NÂGA</p>

and form. One of the 12 Nidāna, signifying the unreality of both abstract notions and material phenomena.

NANDA (Tib. Dgabo) 難陀 explained by 善觀喜 lit. joy of virtuous views. (1.) A Nāga king (Singh. Nando pannanda). (2.) A person called Sundarananda. (3.) The girl Nandā (Singh. Sujata) who supplied S'ākyamuni with milk. See also Bala.

NANDĀVARTAYA or Nandyāvarta (Pāli. Nandiyavatta) 難提迦物多 explained by 右旋 lit. rotating to the right. A conch with spirals running to the right, a mystic symbol of good omen.

NANDI 竺難提 or 喜 lit. joy. A grihapati of the West, translator (A. D. 419) of 3 works.

NANDIMITRA 難提蜜多羅 Author of the 撰集三藏及 雜藏傳 translated A. D. 317—420.

NARADATTA v. Katyāyana.

NĀRAKA (Pāli. Miraya. Siam. Narok. Burm. Niria. Tib. Myalpa. Mong. Tamu) 捺落迦 explained by 人 (nara) 惡 (ka), lit. men's wickedness, or by 不可樂 lit. unenjoyable, or by 苦器 lit. instruments of torture; or 泥黎

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thousand li S. of Ceylon, inhabited by dwarfs who have human bodies with beaks like birds and live upon coconuts.	作 ne to S'
NARMMADÂ 耐秣陀 The river Nerbudda, forming the southern frontier of Barukatchêva.	NÂY gu ya Ar Se
NAS'AS'ATA or Basiasita 婆舍斯多 A Brahman of Kubhâ who became the 25th patriarch (in Central India) and died (A. D. 325) by samâdhi.	NEM mi
NATCHTCHAGÎTA VÂDITA VISUKADASSANÂ VÊRAMANÎ 不歌舞倡伎不往觀聽 lit. thou shalt not take part in singing or dancing in musical or theatrical performances, nor go to look on or listen. The 7th of the 10 S'ikehâpada.	民 by gra fis fis hea sev ran whi
NAVADÊVAKULA 納縛提 槃矩羅 An ancient city (now Nohbatgang) on the Ganges, a few miles S. E. of Kanyâkûbdja.	NÊP kin Kh. Chi gan anc tool stat and as wel.
NAVAMÂLIKÂ 那婆摩利 explained by 雜花 lit. variegated flowers. A perfume used for scenting oil. See Mallika,	NICH no vex. sior stat
NAVAPA 納縛波 or 鄯善 now called 闐展 (Pidjan). An ancient kingdom on the eastern border of Gobi. See Makhai.	NICH 闐 Cre Ch
NAVASAMGHÂRÂMA 納縛	prie

NIRMĀṆARATI (Pāli. Nimmanaratti. Siam. Nimmanaradi. Tib. Hphrul dga) 尼摩羅天須蜜羅天 or 化樂天 or 樂變化天 lit. *dēvas* who delight in transformations. The 5th *Dēvaloka*, situated 640,000 *yôdjanas* above the *Mēru*. Life lasts there 8,000 years.

NIRUKTI v. *Pratisaṃvid*.

NIRVĀṆA (Pāli. Nibbāna. Siam. Niphan. Burm. Neibban. Tib. Mya ngan las hdas pa i.e. separation from pain. Mong. Ghassalang etse angkid shirakasan i.e. escape from misery) 涅槃 or 泥洹 explained by 離生滅 lit. separation from life and death (i.e. exemption from transmigration), or by 出離煩惱 lit. escape from trouble and vexation (i.e. freedom from passion, *Klēs'a nirvāṇa*), or by 圓滿清淨 lit. absolutely complete moral purity, or by 滅盡一切習氣 lit. complete extinction of the animal spirits, or by 無爲 lit. non-action. (1.) The popular exoteric systems agree in defining *Nirvāṇa* negatively as a state of absolute exemption from the circle of transmigration, as a state of

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Buddhists from later Hindoo-ism (a standing for Vishnu, ũ for Shiva and m for Brahma) and introduced in China by the Yogâchârya School.

pat
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PADM
loki

ÔM MANI PADMÊ HÛM

唵摩呢八爾吽 or 菴乚

PADM

呢必滅堪 explained by 藏

The
ript
dha

字能辟邪鎮煞 lit. Tibetan

characters able to ward off

PADM

noxious influences. A set

or
pear

of six Sanskrit sounds (lit.

PADM
yas'

thou jewel in the lotus, hûm !)

of mystic and magic import,

PADM

used in prayers and in

Pad
yan

sorcery, inscribed on amulets,

lit.
teac

cash, tombstones and at the

(Ur
乞

end of books, and (especially

lde-
(A

in Tibet) most commonly ad-

of n
tura

ressed to Avalokitês'vara.

fonn

These 6 syllables are some-

P.

PADM

PADMA 波頭摩 or 波曇摩

dhis

or 波暮 or 鉢特忙 or 鉢

菩
vaip

特摩 explained by 赤蓮花

PADM

lit. red lotus flowers. (1.)

Bod

The waterlily, lotus, nym-

S'âk

phaea, and specially the rose

of S

coloured species (Nelumbium

as I

speciosum). (2.) A symbol

of Buddhaship, s. a. Rakta-

fect organs; (2.) Irs'āpaṇḍakas 伊利沙般荼迦 who are impotent except when jealous; (3.) Chaṇḍakas 扇荼迦 whose organs are incomplete; (4.) Pakchapaṇḍakas 博义般荼迦 who are for half a month males and for half a month females; (5.) Ruṇapaṇḍakas 留拏般荼迦 who are emasculated males.	expla empt ness lit. expla empt tivity lit. i ed t from PAÑTC Indry
PANDITA (Tib. Pan-shen) 班彌達 A title (scholar, teacher), given to learned (especially Tibetan) priests.	PAÑTC chāya PAÑTC
PĀNINI 波你尼 A Brahman (B.C. 350) of S'ālātula, editor of the Vyākaranam, author of a Sanskrit grammar.	lit. 五重 dranc fectio (2.) 卍 ishnei (5.) 美 these 5 virt
PAÑTOHĀBHIDJÑĀ (Singh. Pancha abignya. Tib. Phung-po) 五神通 lit. five supernatural talents. See under Ābhidjñā.	PAÑTC TCHĀ (1.) 戒 who f Kanic of the bhāch PAÑTC 毗荼 the f after i
PAÑTCHA DHARMA KĀYA 五分法身 lit. the spiritual body in five portions. Five attributes of the Dharma kāya, viz., (1.) 戒 lit. precept, explained by 超色陰 exemption from all materiality (rūpa), (2.) 定 lit. tranquillity, explained by 超受陰 exemption from all sensations (vēdanā), (3.) 慧 lit. wisdom,	

羅陀 Gunarata. A S'ramana of Uddjayana, translator (A. D. 548—569) of some 50 works.

PARA MÂRTHA DHARMA VIDJAY ASÛTRA. Title of 2 translations, viz., 佛說第一義法勝經 by Gautama Pradjñârutchi (A. D. 534—550), and 佛說大威燈光僊人間疑經 by Dñānagupta (A.D. 586).

PARAMÂRTHA SAMVARTI SATYA NIRDESA SÛTRA. Title of 3 translations, viz. (1.) 佛說文殊師利淨律經 by Dharmaraksha (A.D. 289), (2.) 清淨毗尼方廣經 by Kumâradjiva (A.D. 301—409), and (3.) 寂調音所問經 A.D. 420—479.

PARAMÂRTHA SATYA S'ÂSTRÂ 勝義諦論 A work by Vasubandhu.

PÂRAMITÂ 波羅蜜多 or 六度 lit. 6 means of passing (to Nirvâna), explained by 到彼岸 lit. arrival at the other shore (i.e. at Nirvâna), but with the note, "it is only Pradjñâ (the 6th virtue) which carries men across the Sañsâra to the shores of Nirvâna." Six cardinal virtues, essential to every Bodhisattva, but representing general-

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PARAT
(Pâli.
yañâna)

with difficulty. As a Bhikṣu, he swore to remain lying on his side till he had mastered the 6 Abhidhāras and 8 Pāramitās. He is counted as the 9th (or 10th) patriarch (died B.C. 36).

PARVATA 鉢伐多 or 鉢羅

伐多 Ancient province and city of Tchêka, 700 li N. E. of Mûlsthânpura, perhaps the modern Futtipoor (between Multan and Lahore).

PARVATĪ s. a. Bhîmā.

PARYAṆGA BANDHANA

結跏趺坐 or 跏趺坐 A sacred phrase; binding a cloth round the knees, thighs and back, as seated on the hams.

PĀRYĀTRA 波里衣多羅

Ancient kingdom (now Birat, W. of Mathurā), a centre of heretical sects.

PĀS'UPATAS v. Pāms'upatas.

PĀṬALA or Pāṭali (Tib. Skya-

nar) 波羅羅 or 波吒釐

explained by 熏花樹 lit. a

tree whose flower emit steam

or by 女婚樹 lit. the tree

of the son-in-law. The Big-

nonia suave olens (trumpet

flower).

PĀṬALIPUTTRA or Kusuma-

pura (Tib. Skya nar gyi bu)

波吒梨耶 or 巴蓮弗 or

熙蓮弗 or 波吒釐子城

lit. ti

Pāṭal

lit. ti

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(2.) The

Budhist

PĀTRA D

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The island of Pootoo (near Ningpo), a centre of the worship of Kwanyin (v. Avalokitês'vara). (4.) The three-peaked hill near Lhasa, with the palace of the old kings of Tibet, now the seat of the Dalai Lama (who is an incarnation of Avalokitês'vara). (5.) A fabulous resort of Bodhisattvas, "somewhere in the western ocean."	部 PRAI 多; the of t whc seve to l fere som Stûr
POTTIABHA (Pāli. Pottaban. Singh. Phassā) 觸 lit. touch. The sense of touch. See Chadāyatana.	PRAD (Bra cerer ing right
PRABHĀKARAMITRA or Prabhāmitra 波羅頗迦羅蜜多羅 or 作明知識 or 波頗 or 明友 or 光智 A S'ramana of Central India, a Kchatriya by caste, who came to China (A. D. 627) and translated 3 works.	PRADI A Bo of S'i PRADI 佛說 a tra Naiei
PRABHĀKARA VARDHDHANA 波羅頗羯邏伐彈那 or 作光增 lit. one who causes increase of light. The father of Karcha varddhana, king of Kanyākubdja.	PRADJ pati. PRADJ Pragi by 考 The l tā, i pal Nirvā the il existe of K (abou
PRABHĀPĀLA 護明菩薩 A former incarnation of S'āk-yamuni, when he was a disciple of Kās'yapa Buddha.	
PRABHU (1.) A term in philosophy, primordial existence, 元始 (2.) A title of Vishnu (the sun) 波羅赴 or 鉢利	

PRAS'RABDEI (Pāli. Pas-sadhi) 除 lit. removal (sc. of misery) or 除覺 lit. the Bodhyanga (called) removal, explained by 斷除煩惱 lit. the cutting off and removing of trouble and vexation. A state of tranquillity. See Bodhyanga.

PRATĀPANA or Mahātāpana (Siam. Mahadapha) 大燒然獄 lit. the hell of great burning, or 極熱 lit. extreme heat, or 大炎熱 lit. great flame and heat. The 7th of the 8 hot hells, where life lasts half a kalpa.

PRATIBHĀNA (Pāli. Patibhāna) 樂說 lit. pleasant discourses. (1.) A fictitious Bodhisattva, one of 14 Dēva Arya 天尊 worshipped in China. (2.) One of the 4 Pratisaṃvid (q. v.).

PRATICHTHĀNA v. Prayāga.

PRATIDĒS'ANĪYĀ (Pāli. Phatidesanīyā. Singh. Patidēsanidhamma) 波羅提提舍尼法 explained by 向彼悔 lit. confession of sins before others. A section of the Vinaya concerning public confession of sins.

PRATIMOKCHASAMĀNGHIKA
VINAYAMŪLA 波羅提木
义僧祇戒本 Translation
by Buddhābhaddra (A.D. 416)

of an abstract of the Mahā-saṃgha vinaya.

PRATIMOKCHA SŪTRA.
Title of 2 translations (of works on the Sarvāstivāda vinaya), viz. 十誦律比丘戒本 by Kumāradīpa (A. D. 404), and 根本說一切有部戒經 A. D. 710.

PRATISAṂVID (Pāli. Patisaṃbhida. Singh. Pratisambhidā) 四無礙智 lit. 4 unlimited (forms of) wisdom. Four modes of knowledge, characteristic of an Arhat, viz. (1.) Artha (Pāli. Attha) 義無礙智 lit. unlimited knowledge of the sense (of the laws); (2.) Dharma (Pāli. Dhamma) 法無礙智 lit. unlimited knowledge of the canon; (3.) Nirukti (Pāli. Nirutti) 詞 or 辯無礙智 lit. unlimited knowledge of agreements or 得解 lit. facility in explanations; (4.) Pratibhāna (Pāli. Patibhāna) 樂說無礙智 lit. unlimited knowledge of pleasant discourses (sc. on the 12 Nidānas).

PRATĪTYA SAMUTPĀDA

S'ĀSTRA (Singh. Paticha samuppāda. Tib. Rten tching hbr̥el barbhyur pa) 十二因緣論 lit. S'āstra on the Dvādas'a (twelve) nidānas. A translation by S'uddhamati (A. D. 508—534).

PRATYÊKA BUDDHA or	a
Pratyêka Djina (Pâli. Patiê-	a
kan. Singh. Pasê Buddha.	ai
Burm. Pletzega. Tib. Rangs	PRĪ
sang dschei. Mong. Pratika-	P
vudor Ovörö Törölkitu) 畢勒	ea
支底伽佛 or 辟支佛 ex-	(ir
plained by 獨覺 lit. indivi-	Vi
dually intelligent, or by 圓	de
覺 lit. completely intelligent,	PRÊ
or by 緣覺 lit. intelligent	Pr
as regards the Nidânas. A	Yi
degree of saintship (unknown	利
to primitive Buddhism), view-	多
ed as one of the 3 con-	餓
veyances to Nirvâna (v. Ma-	On
dhyimâyâna), and practised	of
by hermits who, as attaining	larg
to Buddhahood individually (i.e.	thre
without teacher and without	sab.
saving others), are compared	thei
with the Khadga and called	of
Ekas'ringa richi. As crossing	anc
Saṁsâra, suppressing errors,	at
and yet not attaining to	rap
absolute perfection, the Pra-	bor
tyêka Buddha is compared	PRIT
with a horse which crosses a	thuc
river, swimming, without	(ext
touching the ground. Hav-	verl
ing mastered the 12 Nidânas,	Âry
he is also called Nidâna Bud-	PRÎT
dha.	ya)
PRATYÊKA BUDDHA NI-	Bo
DÂNA S'ÂSTRA 辟支佛	con
因緣論 Translation (A. D.	PRYA
350—431) of a work on the	joyf
Abhidharma of the Hina-	kal
yâna.	gha
PRAYÂGA or Praticthâna 鉢	
羅耶伽 Ancient kingdom	

PUNYAS'ĀLĀ 奔攬舍羅

Houses of refuge, for the sick or poor.

PI

PUNYATĀRA 弗若多羅

explained by 功德 lit.

merit and virtue. (1.) One of the 24 Dēva Arya 天尊

worshipped in China. (2.) A

S'ramana of Cabul, co-translator (A. D. 404) of the Sarvāstivāda vinaya.

PU

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u

PUNYAYAS'AS 富那耶舍

or 富那夜奢 The 10th (or

11th) patriarch; died B. C.

383; a descendant of Gāutama;

born in Pāṭaliputra;

laboured in Vāranās'i; converted As'vaghoṣa.

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PUNYOPĀYA 布如烏伐耶

or Nadi 耶提 explained by

福生 lit. happy birth. A

S'ramana of Central India;

brought to China (A. D. 663)

3 works.

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PURĀNA v. Dharana.

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cha

PŪRAṆA KĀS'YAPA 富蘭

滿

那迦葉 or 栴刺拏 One of

of

the 6 Tīrthyas; maternal

lad

descendant of the Kas'yapa

by

family; brahminical ascetic;

cor

opponent of S'ākyamuni.

S'ā

by

PURĀNAS 富蘭那 or 布

his

(or 補) 刺拏 explained by

but

滿 lit. complete. A class of

the

Brahmanic, mythological,

br

philosophical and ascetic

cor

Sa

PUTCHĒKAGIRI 補磔迦
山 A mountain in Eastern
India on which Avalokitês'va-
ra appeared.

R.

RÂCHTRAPÂLA 護國菩薩
A Bodhisattva among demons.

RÂCHTRAPÂLA PARIPRI-
TCHTCHĀ. Title of 2

translations, viz. (1.) 護國

菩薩會 by Djānagupta

(A.D. 589—618); (2.) 佛說

護國尊者所問大乘經

by Dharmadêva (A.D. 973—

981).

RÂDJÂVAVÂDAKA SÛTRA.

Title of 4 translations, viz.

(1.) 佛說諫王經 (A.D. 420

—479); (2.) 如來示教勝

軍王經 by Hiuen-tsang (A.

D. 642); (3.) 佛爲勝光天

子說王法經 (A. D. 705);

(4.) 佛說勝軍王所問經

by Dānapāla (A. D. 980—

1,000).

RÂDJA BALĒNDRÂ KĒTU
力尊幢 The prince who
possessed the Devendra sa-
maya.

RÂDJAGIRIYÂS s. a. Abha-
yagirivâsinah.

RÂDJAGRIHA or Radjagriha-
pura (Pāli. Râdjagaha. Singh.
Rajagahanuwara. Burm. Ra-
dzagio. Mong. Vimaladjana

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RĀHULA or Rāhulabhadra or Lāghula (Burm. Raoula. Tib. Sgra gtchan hdsin. Mong. Raholi) 羅喉羅 or 羅吼羅 or 曷羅怛羅 or 何羅怛羅 or 羅云 explained by 覆障 lit. (he who) upset the hindrances (viz. of Kāhus against his birth). The eldest son (by Yas'odhara) and disciple of S'ākyamuni; descendant of Gāutama Rāhuganu; founder of the Vāibhāchikah; now revered as patron saint of novices; to be reborn as the eldest son of every Buddha, especially of Ananda. See Djalāmbara.

RĀHULATA 羅喉羅多 The 16th patriarch, native of Kapila, laboured (till B. C. 113) in S'rāvasti. See Saṃghānandi.

RĀIVATA or Rēvata (Singh. Revato) 利波多 or 離波多 or 黎婆多 or 頡隸伐多 explained by 室星 lit. the constellation (2 stars in Pegasus) called "the house." (1.) A Brahman hermit; one of the principal disciples of S'ākyamuni; to be reborn as Samanta prabhāsa. (2.) A native of Handjna, president of the 2nd synod (B.C. 443). (3.) A member of the 3rd synod B.C. 246).

RĀKCHASA or Rakchas (Tib. Srin boi din. Mong. Manggu) 𑖦𑖳𑖫𑖮𑖫𑖮 or 𑖦𑖳𑖫𑖮𑖫𑖮 or 𑖦𑖳𑖫𑖮𑖫𑖮

explained by 食人鬼 lit. demons which devour men, or by 可畏 lit. terrible. (1.) The aborigines of Ceylon, dreaded as cannibals by ancient mariners, extirpated by Siṃhala. (2.) The demons attending Vāis'rāmaṇa, invoked by sorcerers.

RAKCHASĪ 羅叉斯 or 羅叉私 or 羅刹女 The wives and daughters Rakchasa demons, invoked by sorcerers.

RAKTAPATMAYA or 鉢特忙 The red lotus; one of the figures of the S'ripāda.

RAKTAVITI 絡多未知 explained by 赤泥 lit. red soil. A saṃghārāma, erected near the capital of Karnasuvarṇa, on the spot where a Buddhist priest from Southern India defeated a heretic in public disputation.

RAKTIKĀ or Retti 賴提 explained by 草子 lit. a seed of (the Gunjā) creeper. An Indian weight, equal to $2\frac{3}{16}$ grains.

RĀMA or Rāmagrāma 藍摩 or 藍莫 Ancient city (N.W. of Goruckpoor) and kingdom, between Kapilavastu and Kus'inagara.

RAS'MINIRHĀRA SAṂGI-RATHĪ or Prabhā sādhanā 出現光明會 Title of a translation by Bodhirutchi (A. D. 610 A.D.)

RAS'MIPRABHĀSA 光明	na m es pe po
lit. light and brightness. The name under which Ma- hākās'yapa is to be reborn as Buddha. See Mahāvyūha and Avabhāsa.	
RAS'MI S'ATASAHASRA	RAT
PARIPŪRṆA DHVADJA	sec inc
具足千萬光相 lit. one whose feet display innumera- ble luminous figures (like the S'rîpāda). The name under which Yas'odharā is to ap- pear as Buddha.	the son RAT
RATHAKAYA 車軍 lit. the chariot corps. A division of an Indian army.	of 寶 問 and by
RATIPRAPŪRṆA 喜滿 lit. complete joy. The kalpa during which Māudgalyāyana is to appear as Buddha.	RATN
RATNA v. Sapta ratna.	提 tent Tch A S tran wor
RATNADVĪPA 寶渚 lit. island of treasures (pearls). Ancient name of Sîmhalā (Ceylon).	RATN
RATNAGHRI 寶山 lit. pre- cious mount. A mountain near Râdjagriha.	佛 of a vadj RATN
RATNĀKARA 寶積 lit. treasure store. (1.) A native of Vâis'ālî, contemporary of S'âkyamuni. (2.) The 112th Buddha of the Bhadrā kalpa.	Titl (1.) Mar D. I by I (3.)
RATNĀKĒTU 寶相 lit. pre- cious figure. (1.) One of the Sapta Tathāgata. (2.) The	問 mar 1016

RATNAPARÂS'I 寶梁聚會

Title of a translation (A. D. 397—439), forming part of the Mahâratnakûta sûtra.

RATNASÂMBHAVA 寶生

lit. precious birth. (1.) One of the Pañcha Dhyâni Buddhas, attended by Ratnapâni. (2.) The realm of S'asikêtu Buddha.

RATNAS'IKHIN v. S'ikhin.**RATNATCHINTA 阿倆真那**

or 寶思惟 lit. precious thought. A S'ramana of Cashmere, translator (A. D. 693—706) of 7 works.

RATNATÊDJOBHYUDGA

RÛDJA 寶威德上王 lit. superior king of precious dignity and virtue. A fabulous Buddha, living E. of our universe, attended by Samantabhadra.

RATNATRAYA v. Triratna.**RATNÂVABHÂSA (1.) 寶明**

lit. precious brightness. The kalpa of Dharmaprabhâsa. (2.) 有寶 lit. possessor of treasures. The kalpa of S'asikêtu.

RATNAVIS'UDDHA 寶淨

lit. precious purity. The fabulous realm of Prabhûta-

but where 24 hours are equal to 4000 years on earth.

RÂVANA 羅婆那 or 婆羅那

A King of Siṃhala.

RAVI v. Trâvatî.**RÊVATA v. Râivata.****RICHI (Burm. Racior rathee.**

Tib. Drang srong) 仙人 lit. immortals, 遷道 lit. the gâti of immortals. A man, transformed into an immortal, by asceticism and meditation. Nâgârdjuna, who counts 10 classes of richis, ascribes to them only temporary exemption (for 1,000,000 years) from transmigration, but Chinese Buddhists (and Taoists) view them as absolutely immortal, and distinguish 5 classes, viz. (1.) Dêva richis 天仙 residing on the 7 concentric rocks around Mêru, (2.) Purucha (or Atman) richis 神仙 roaming about in the air, (3.) Nara richis 人仙 dwelling as immortals among men, (4.) Bhûmi richis 地仙 residing on earth in caves, and (5.) Prêta richis 鬼仙 roving demons. These richis form a 7th gâti (q. v.) or a

possession of a body which is exempt from the laws of gravitation and space, and (2) power to assume any shape or from and to traverse space at will.	ROI a b R E
RIDDHIMANTRA 神咒 or 如意咒 Incantations or prayers used to gain or exercise the power of Riddhi.	ROI 𑖦 lo ru
RIDDHIPĀDA (Pāli. Iddhipādo. Tib. Rdzu hphrul gyi rkang pa) 四如意足 lit. 4 steps to Riddhi. Four modes of obtaining Riddhi, by the annihilation of desire, energy, memory and meditation See Tehbanda, Vīrya, Tchitta and Mimamsa riddhi pāda.	ROI 迦 赤 stī W. Ma ing
RIDDHI SÂKCHÂTKRI YÂ (Pāli. Iddhipabbhêdo) 神足力 lit. the power of the supernatural (riddhi) steps. The power to assume any shape or form (see Riddhi), the third of the 6 Abhidjñas.	ROH 訶 See ROH vin S.
RIDDHI VIKRÎDITA SAMÂDHI 神通遊戲三昧 A degree of samâdhi, called "the idle sports of spiritual penetration."	RUD 羅 ruk of RUD 鬱 son Ma yan
RIG VÊDA 讚誦 lit. hymns of praise. The most ancient portion of the Vêda, consisting of a collection of hymns (Sanhitâ) and a number of prose works (Brahmanas and Sûtras).	RÛP. for for ua. age phy

蓮宗 viz (1.) 正法華經 by Dharmarakṣa (A. D. 286), (2.) 薩曇芬陀利經 (incomplete, A.D. 265-316), (3.) 妙法蓮華經 by Kumāradīva (A. D. 406), (4.) 添品妙法蓮華經 by Dīṇānagupta and Dharmagupta (A. D. 589—618).	(v c t I F t s SÂ
SADDHARMA PUNḌARĪKA SŪTRA S'ÂSTRA. Title of 2 translations of Vasubandhu's commentary on the preceding work, viz. 妙法蓮華經優波提舍 by Bodhiruci and others (A. D. 386—534) and 妙法蓮華經論優波提舍 by Ratnamati and another (A.D. 508).	O. M w SAC T 用 tr: ch — th ni
SADDHARMA SMRITY-UPASTHĀNA SŪTRA. Title of 2 translations, viz. 正法念處經 by Gantama, Pradjñāruci (A.D. 539), and 妙法聖念處經 by Dharmadêva (A.D. 973—981).	經 SÂG RI of 佛 na (2.)
SADVAHA 沙多婆何 or 引善 or 引正 lit. guide of goodness or truth. A king of Kosala, patron of Nāgārjuna.	經 爲 乘 980
SADVĀHANA v. Dīṇātaka.	SÂGA BU
SÂGALA v. S'ākala.	DJĪ
SÂGARA 娑竭羅 or 娑伽羅 One of the 24 Dêva Ārya	The Āna dha, djay

and among men, whereupon Arhatship is reached.	S
S'AKYA (Singh. Sākya, Burm. Thakia) 釋迦 explained by 仁 lit. charily or 能仁 lit. charitable. The ancestors and descendants of Iks'vaku Virudhaka (q. v.), viz. 5 kings of the Vivartta kalpa (成劫五王) headed by Mahasammata (大三末多); 5 Tchakravarttis (五轉輪王) headed by Murdhadja (頂生王); 19 kings, the first being Tchêtrya (捨帝) and the last Mahâdêva (大天); 5000 kings; 7000 kings; 8000 kings; 9000 kings; 10,000 kings; 15,000 kings; 11,000 kings, the first being Gautama (q. v.) and the last Iks'vaku (q. v.) who reigned at Potala, and whose 4 sons reigned at Kapilavastu, after the destruction of which 4 surviving princes founded the kingdoms of Udyana, Bamyau, Himatala and S'ambi. See also S'âkyamuni.	S'Â: m M ba 佛 (S m ar Se Tr 10 ks Cl mu tar ris 如 of pe sta tri (q. col his dif tio of tis an (v. dje etc an ed tva rel col to be (q. wa th
S'AKYA BODHISATTVA 釋迦菩薩 A title of Prabâpala.	
S'ÂKYA BUDDHA s. a. S'âkyamuni.	
S'ÂKYA MITRA 釋迦密多羅 or 能友 lit. powerful friend An author of commentaries on philosophical works of the Madhyimâyâna	

S'uddhavāsa dāva, he overcome the temptations of lust and ambition and fled from home in the night of the 8th day of the 2nd moon, B. C. 1003 or 597. Yakchas, Dēvas, Brahma, Indra and the Tchatur Mahārādjas assisted him to escape. He cut off his locks and swore to save humanity from the misery of life, death and transmigration. After a brief attempt to resume study under Arata, he spent 6 years as a hermit on the Himālaya, testing the efficacy of Brahmanic and Shivaite meditation. Dissatisfied with the result, he visited Arata and Rudraka and then repaired to Gayā, where he practised ascetic self-torture. [About that time his son Rāhula was born.] Having spent 6 years at Gayā, on a daily allowance of one grain of hemp (opium?) and one grain of wheat, and seeing the uselessness of such fasting, he determines to strike out a new path henceforth. Dēvas minister to the needs of his body, which threatens to break up, by bathing him with perfumes, and induce Nanda and Bala (q.v.) to nurse him with rice boiled in milk. Resting on a couch prepared by Indra under the Bodhidruma, he now gives himself up to Samādhi (q. v.), whilst Māra and his armies endeavour, in vain, to tempt him in various disguises and finally through

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cremation, his disciples found that his body, being that of a Tchakravartti, could not be consumed by common fire, when suddenly a jet of flame burst out of the Svastica on his breast and reduced his body to ashes. If the above semilegendary account is at all trustworthy, it indicates that S'âkyamuni's mind is supposed to have gradually developed, departing step by step from the popular religions of his time, Brahminism and Shivaism, until, without premeditation, he came to found a new religion, being even pushed to laying a sort of preliminary foundation of an ecclesiastical system. As a teacher, he appears to have been liberal and tolerant, countenancing, rather inconsistently, the worship of those deities which were too popular to be discarded, though he assigned to them a signally inferior position in his own system. Immoral sects, however, whether Brahmanic or Shivaitic, he fought resolutely, conquering generally through magic power rather than by disputations. He remodelled almost every Brahmanic dogma, substituting atheism for pantheism, and ethics for metaphysics. His teachings were in later years further developed by the Mahâyâna, Madhyimâyâna, Yogâchârya and other Schools. The chronology of

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Samadhi indra) 定根 lit. the root of fixity. The 4th of the 5 Indriya, the organ of ecstatic meditation (v. Samādhi).	SAM hd pl see pr me res ec tor
SAMADJŅA SAMGHĀRĀMA 娑摩若僧伽藍 or 明賢寺 lit. the monastery (built for) Samadjna (lit. the luminous sage). A vihara, 60 li W. of Kustana.	SAM 明 the pul
SAMAKAN 颯秣建 or 撒馬兒罕 Ancient province and city of Bokhara, now Samarkand.	SĀM. 磨 pea and of hyr fice
SAMANTA BHADRA (Tib. Togmai sangas-rgyas kuntub-zangyo) 三曼陀毖陀羅 or 普賢 lit. general sage or 大行 lit. great activity. (1.) One of the 4 Bodhisattvas of the Yogācārya School, author of the 受菩提心戒儀 Bodhi hridaya s'ilādāna sūtra (translated by Amoghavādja, A. D. 746—771) and of many dhāraṇī, patron of the Saddharma puṇḍarika. (2.) A fabulous Buddha, residing in the E.	SAM exp peri yea. SAMI city blit dha SĀMI dor Hin SAMI SAMI dhy SAMI 菩 Mat SAMI
SAMANTA MUKHA DHĀRĀ-Ū SŪTRA 普門陀羅尼經 A dhāraṇī delivered by Śākyamuni at Vais'ālī.	
SAMANTA PRABHĀSA 普明 lit. general brightness. The name under which each of the 500 Arhats re-appears as Buddha.	

迦耶 or 報身 lit. the body of compensation. (1.) The 2nd of the 3 qualities (v. Trikāya) of a Buddha's body, viz. reflected spirituality, corresponding with his merits. (2.) The 3rd of the Buddhakchêtras.

SAMDJAYA or Saṃdjaya vāiratti 珊闍邪 or 珊闍夜毗羅毗 or 僧慎彌耶. (1.) A king of Yakchas. (2.) One of 6 Tirthyas; heretical teacher of Māṇḍalyāyana and S'āriputtra.

SAMDJIVA (Siam. Sanxipa) 等活 or 更活 lit. re-birth. The 1st of the 8 large hot hells (v. Naraka), whence each, after death, is by "re-birth" removed to the 2nd hell (Dālasūtra).

SAMDJŅA or Saṃdjñana (Pāli. Sannana. Singh. Sannya. Tib. Du-ses) 想 lit. thought. Consciousness, as the 3rd of the 5 Skandha.

SAMGHA (Burm. Thanga Tib. Dkon-mgoc genm. Mong Chubarak) 僧伽 or 桑渴耶 (1.) The corporate assembly of (at least four) priests, also called Bhikchu Saṅgha (比丘僧), under a chairman (Sthavira or Upādhyāya), empowered to hear confession, to grant absolution, to admit persons into the priesthood, etc. (2.) The third constituent of the Triratna (q.v.), the deification of the

church. (3.) Same as Asaṃgha.

SAMGHA BHADRA 僧伽跋陀羅 or 衆賢 lit. the sage of the priesthood. A S'rāmaṇa of Cashmere, follower of the Sarvāstivādāḥ, author of 2 philosophical works, translator (Canton, 489 A. D.) of the Vibhācha vinaya.

SAMGHABHEDA 破僧 lit. breaking up the priesthood. One of the Pañchānantarya.

SAMGHABHEDAKAVASTU 根本說一切有部毗奈耶破僧事 Title of a translation (A.D. 719) of a portion of the Vinaya.

SAMGHA BHŪTI s. a. Saṃghavaras'ana.

SAMGHADĒVA 僧伽提婆 or 衆天 let. dēva of the priesthood (1.) A title of honour. (2.) Same as Gāutama Saṃghadēva and Saṃghavaras'ana.

SAMGHĀIS'ĒCHA (Singh. Saṃghadisēsa) 尸沙 A section of the Vinaya (13 commandments regarding social and sexual relations of priesthood).

SAMGHĀGĀRĀMA s. a. Saṃghārāma.

SAMGHĀNANDI 僧伽難提 The 17th patriarch, a prince of S'rāvastī, who lived as a hermit near the sources of the Hiraṇjavatī, until Rahulatā, let there by seeing the

shadow of 5 Buddhas, appointed him his successor.	th m
SAMGHAPĀLA 僧伽婆羅	(A
or 僧伽跋摩 (Saṃgha- varman) or 衆鎧 lit. armour	(2 hc by
of the priesthood. (1.) An Indian S'ramana (of Tibetan descent), translator (under the name 康僧鎧) of 3	m th sh th ho
works (A. D. 225). (2.) A Burmese S'ramana, who in- troduced a new alphabet of	20
50 characters in China and translated 10 works (A. D. 506-520).	SAM siv La
SAMGHARAKCHA 僧伽羅	伽
刹 A S'ramana of India (700 years after the Nirvāṇa), author of 4 sūtras.	ex or 重
SAMGHĀRĀMA or Samghā- gārāma (Burm. Kiam. Siam. Vat. Tib Dgon pa Mong. Kūt or Ssūmā) 僧伽藍(摩)	sun pri the and See
or 僧伽羅摩 or 僧藍 or 伽藍 explained by 衆園	ghā
lit. park of the priesthood, or by 僧房 lit. dwelling of priests. (1.) The park of a monastic institution. (2.) A monastery or convent, s. a. vihāra.	SAM (MA Titl Upa
SAMGHASĒNA 僧伽斯那	SAMG gha
or 僧伽先 A S'ramana of India, author of 3 works.	or
SAMGHĀTA 僧伽陀 ex- plained by 饒善 lit. abun- dant goodness; or 衆合	of th na o 381-3
lit. union of the priesthood or 衆磕 lit. clattering of	See SAMK. saṃg

introduced in China, by way of Tibet, and is still used on charms, amulets, and in sorcery.	q p e S
SAMVADJI v. Vridji.	SAM
SAMVARA 三跋羅 A deity, worshipped by followers of the Tantra School.	m d vi tr
SAMVARTTAKALPA (Pāli Samvatta kappa. Mong. Eb-derekogalap) 壞劫 or 滅劫 lit. the kalpa of destruction or annihilation. The Mahākalpa of the destruction to which every universe is subject, in the course of 64 small kalpas, fire being at work periodically in 56 small kalpas, water during 7 and wind during 1 small kalpa, until the whole, with the exception of the 4th Dhyāna, is annihilated.	M or of SAM vā ch sp to eri of cha re sou ver
SAMVARTTATTHĀHI KALPA (Pāli. Sanvattatthāhi kappa. Mong. Choghossun galab) 增滅劫 lit. the increasing (period of a small) kalpa of destruction. That period in each of the 64 divisions of a Samvartta kalpa during which the force of destruction (resp. fire, water, wind) increases in intensity, followed by a period of decrease (減滅).	SAM Sai yal cor inc cis Ma Pā cha SAM Sai cor stri Th
SAMYAGĀDJĪVA (Pāli. Sammādjiva. Singh. Samyaka jiwa) 正業 lit. the correct profession, explained by 乞食 lit. mendicancy. The 4th	hoi cha SAM Sai yal

the fibres of which are woven into robes for priests. 𑖦	2 SA
S'ĀṆAKAVĀSA or S'anavāsa or S'ānavāsika (Singh. Sam- bhūta Sānavāsika) 商那迦	c SA
縛娑 or 商諾縛娑 or 商 那和修 explained by 自 然服 lit. willing to serve.	𑖦 A ti
(1.) A younger brother of Ananda. (2.) The 3rd patri- arch, a Vāis'ya of Mathurā, born 100 years after the Nirvāṇa, identified with Yas'as, the leader at the 2nd synod.	SA T ti 𑖦 ai as m
S'ANAIS'TOHARA 'or Sani 除 乃以室拆羅 explained by 土星 lit. Saturn or its regent.	SAN m SAÑ SAÑ
SANDHINIR MOKCHANA	SAP
SŪTRA. Title of 5 transla- tions, viz. (1.) 深密解脫經 by Bodhirutchi A. D. 386— 534, (2.) 相續解脫地婆 羅密了義經 by Guṇabha- dra A. 420—479, (3.) 相續 解脫如來所作隨順處了 義經 by the same, (4.) 佛 說解節經 by Paramārtha, A.D. 557-589, (5.) 解深蜜 經 by Hīnen-tsang, A. D. 645.	rg. se viz s'v na S' ra te lig ne SAP 七 Sa th
SAÑDJAYA v. Saṃdjaya.	SAP
SAÑDJĀNA v. Saṃdjāna.	R.
SAṅGA v. Saṃgha.	viz
SAṅGALA v. S'ākala.	七
SANIRĀDJA 珊尼羅闍	50

S'ĀRIKĀ or S'ari or Sala	奢利 or 舍利 or 舍羅 (1.)	
	A long-legged bird. (2.) The wife of Tichya, mother of S'āriputra, famous for her birdlike eyes.	
S'ĀRIPUTRA or S'arisuta or S'aradvatiputra (Pali. Sari-putta, Singh. Seriyut. Burm. Thariputra. Tib. Sharu by or Saradwatu by or Nidnglial)	奢利弗 (or 富) 多羅 or 奢利補担羅 or 舍利弗 or 舍利子 lit. the son of S'ārika, or 身子 lit. the son of S'arira. One of the principal disciples of S'ākyamuni, whose "right hand attendant" he was; born at Nalandagrama, the son of Tichya (v. Upatichya) and S'ārika, he became famous for his wisdom and learning, composed 2 works on the Abhidharma, died before his master, but is to re-appear as Buddha Padmaprabha in Viradja during the Maharatna pratimandita kalpa.	SA d SAL o N U w ei re fi ar sa SAR D. 無 tri by SAR
S'ĀRIPUTRĀBHIDHARMA S'ĀSTRA	舍列弗阿毗曇論 An reputed work of S'āriputra, translated (A. D. 415) by Dharmagupta and Dharmayas'as.	S' re rā SAR ID
S'ĀRIPUTRA PARIPRIT-CHTCHĪSŪTRA	舍利弗問經 Title of a translation (A. D. 317—420).	羅 (A. anc SAR
S'ARĪRA (Pali. Sarira. Mong.	施	

S'ANA 一切衆生喜見佛	ai
lit. the Buddha at whose appearance all beings rejoice.	SAI
(1.) A Bodhisattva who destroyed himself by fire and,	卓
in another djâtaka, burned both his arms to cinders,	T
whereupon he was reborn as Bhêchadjya râdja. (2.) The	pl
name under which Mahâprad japati is to be reborn as	SAI
Buddha.	Cj
SARVASATTVA TRÂTÂ 救	S'AS
一切 lit. saviour of all. A	or
fictitious Mahâbrahma.	A
SARVASATTVÂUDJOHÂRÎ	ty:
一切衆生氣精 lit. the	trc
subtle vitality of all beings.	S'AS
A certain Rakhasî.	Su
SARVÂSTIVÂDÂH 薩婆阿	S'AS
私底婆拖部 or 薩婆多	atc
部 or 一切有部 lit. the	ha
School of all beings, or 一切	60
語言部 lit. the School which	S'ÂS'
discusses the existence of	NÂ
everything. A philosophical	dév
School, a branch of the Vâi-	10
bhâchika School with which	S'ÂS'
it is generally identified,	論
claiming the sanction of	Bu
Râhula and teaching the reality	anc
of all visible phenomena. It	in
split, 200 years after the	sût
Nirvâna, into the following	vin
Schools, viz. (1.) Dharma-	SAT
guptâh (q.v.), (2.) Mûla-	sibl
sarvâstivâdâh 一切有根	ter
本, asserting that every form	S'AT
of being has its inherent root	SÛ
and origin. (3.) Kâs'yapiyâh	lati
(q.v.) (4.) Mahîs'âsakâh (q.v.)	Na

in China and translated 19 works.

S'IKCHÂPADA (Pâli. Sik-khâpada) 十戒 lit. 10 precepts. A series of 10 rules for novices, the transgression of which constitutes the 10 sins (Das'akusala 十惡). Particulars see under (1.) Pânâtipâtâ, (2.) Adinnâdânâ, (3.) Abrahma tchâriyâ, (4.) Musâdâvâ. (5.) Surâmêrêyya madjdjapa mâdatthânâ, (6.) Vikâlabhodjanâ. (7.) Natch-tchagita vâdita visûkadassanâ, (8.) Mâlâghanda vilêpana dhâraṇa mandana vibhûsa natthânâ (9.) Utchthasayanâ mahâsayaṇa, and (10.) Djâtarûpa radjatapaṭigghahanâ. See also Pantcha vêramani and Pantchânantarya.

S'IKHÎ 尸葉 or 式棄 explained by 火 lit. flame (s'ikhâ), (1.) A fictitious Mahâbrahma (mentioned in the Saddharma Puṇḍarika). (2.) The 999th Buddha of the last kalpa, being the 2nd of the Sapta Buddha, who was born in Prabhadvadja (光相城) as a Kchatriya, and who converted 250,000 persons, whilst life lasted 70,000 years.

SÎLA 尸羅 or 尸 The 2nd of the 10 pâramitâ; strict observance of the Trividha dvâra, resulting in perfect purity.

S'ILÂ (Tib. Chel) 試羅 or 玉

lit. a prob

S'ÎLAI 羅 o sage. Nâlai of H

S'ÎLAI or 戒 A br who, Avalo D. 60 and c Pund. libera re-est cha stûpa

塔 tchait, specia tsang

S'ILPA STRA illustr 功 巧 mecha mathe Pante work dual, dario

SÎMHA

SÎMHA 丘 T reh, s' s'as.

mouth of the golden elephant" in the W., to flow around the lake and then into the S. W. ocean. (2.) Ancient kingdom (Sindh), often visited by S'akyamuni. See Vitchapura.	S'ÎTA 陀; of 林 See
SINDHUPARA 辛頭波羅香 Perfume from a plant which grows on the banks (para) of the Indus (Sindhu).	S'IVA S'IVI djât he v
SIRÎSA 尸利沙 The Mimosa siricha (acacia).	SKAN Gou
S'IS'UMARA 失收摩羅 or 室獸摩羅 explained by 鱷 lit. a crocodile. See Khumbira.	陀 c 五陰 lit. tribu every rûpa, perce scious sañsā vidjñā union dates mome stitute matur dha is rana.
S'ÎTÂ (Tib. Sida, Mong. Chida) 私多 or 私陀 or 悉多 or 徙多 explained by 冷河 lit. cold river. (1.) A river which issues from lake Anavatapta, in the E., through the "diamond lion's mouth," flows round the lake, then loses itself in the ground and reappears on the As'makûta mountains as the source of the Hoangho. (2.) The northern outflux of lake Siricol, the modern Yarkand daria, which flows into lake Lop, and thence underneath the desert of Gopi, until it reappears as the source of the Hoangho.	SKAND. dhara. SKANDI native tha Vil s'âstra.
SITÂTAPATRA DHÂRANÎ 佛說大白傘蓋總持陀羅尼經 Title of a translation by Amoghavadjra (A. D 746-771).	S'LOKA (波) or The c

faith. The organ of faith,
the 1st of the 5 Indrya.

SRAGHARÂ v. Âryatârâ.

S'RAMANA (Pali. Saman.
Burm. Phungee. Tib. Dges
by ong) 舍羅摩拏 or 室
拏 or 沙迦憐囊 or 沙門
or 桑門 explained by 出
家人 lit. monastics, or by
勤勞 lit. toiling (from the
root sram, to tire), or by
止息 lit. stop the breath,
or by 息心 lit. restful (from
the root sam, to quiet).
Ascetics of all denominations,
the Sarmanai or Samanaioi
or Germanai of the Greeks.
(2.) Buddhist monks and
priests "who have left their
families and quitted the
passions."

S'RAMANÊRA (Pali. Sama-
nera.

Singh. Samanero ganninanse.
Siam. Samanen or Nenor
luksit. Burm. Scien. Tib.
Bandi. Mong. Schabi or
Bandi) 室羅末尼羅 or
沙彌 explained by 策男
lit. a man of zeal, or 室羅
摩拏理迦 or 沙尼 ex-
plained by 勤第女 lit. a
woman of energy and zeal.
The religious novice, whether
male or female, who has
taken the vows of the S'ik-
châpada.

S'RÂVAKA (Pali. Savako.
Sing. Srawaka. Tib. Nan

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or 吉祥 lit. lucky omen. A mystic (star-like) diagram of good augury, the favourite symbol of Vishnuites and Jains.	part o
SROTĀPANNA (Pāli. Sotāpan. Singh. Sowān. Tib Gyun du zhug pa) 蘇盧多波那 or 率陀阿鉢囊 or 須陀洹 explained by 八流 lit. one who has entered (apatti) the stream (srota) i. e. of holy living. The elementary class of saints, who are not to be reborn in a lower gāti, but to pass, in ascending gradation, through 7 births among men and dēvas, until they reach Nirvāṇa. See Ārya.	STHĀNI 伐羅 city (n ral Inc
S'ROTRA (Pāli. Sota. Singh. Sotan) 耳 lit. the ear. The organ of hearing, one of the Chaḍāyatana.	STHĀV Vivart
SRUGHNA 率祿勤那 Ancient kingdom and city on the upper course of the Yamūna, near Sirinuggur.	STHAVI brtan) ciple (t
S'RUTAVIṢṢ'ATIKOṬI 室縷多頻設底枸胝 or 億耳 explained by 聞二百億 lit. he (at whose birth his father) heard (of a legacy of) 200 koṭis (of pieces of gold). A worshipper of Sāryadēva, converted by Māudgalyāyana.	僧之 local p sthavir man i. Title o of Bud Title o license become
S'RUTI 都致 A measure of length, the 2,214,067,584,000th	STHĀV kaya o 與部 毗履 the Sci One of Vaibhā by Ka B. C., i viz. Djētava vāsinaḥ
	STHIRA wisdom Nāland STITI quiet w Djayasē

or 淨師子 lit. pure lion, or
(善)無畏 lit. (virtuous and)
fearless. A priest of Nālanda,
descendant of Amritodana,
who translated (A. D. 716—
724) 5 works.

S'UBHAKRITSNAS (Singh.
Subhakinho. Tib. Dge rgyas
or Ged rgyes) 首阿既那
or 遍淨 lit. general purity.
The 9th Brahmaloṅka, the 3rd
region of the 3rd Dhyāna,
where the body is 64 yo-
djanas high and life lasts 64
kalpas.

S'UBHAVASTU 蘇婆伐窣
都 or 蘇婆薩都 A river
(Soastos, Swat) of Udyāna.

S'UBHAVYŪHA 妙莊嚴王
(1.) A king, during the Priya-
dars'ana kalpa, of Vairocha-
na ras'mipratimandita, who,
converted, together with his
wife Vimaladatta, by his sons
Vimalagarbha and Vimala-
netra, was reborn in the time
of S'ākyamuni as Padmas'ri
Bodhisattva, and is to reap-
pear, during the Abhyudga
rādja kalpa, in Vistirnavati
as S'alendra rādja. (2.) The
father of Kwanyin. See
Avalokites'vara.

SUBŪTI (Tib. Rab hbyor) 蘇
部 (or 淨)帝 (or 底) or 須
菩 (or 扶)提 or 善現
lit. virtuous appearance, or
善實 lit. virtue and truth,

or 須
or 須
ness
prof
S'ra
S'āk
ticia
mah,
hāyā
in A

SUDĀ

須) 須
virtue
(or 須
body)
forme
who f
libera

SUDAR

rsana.
娑羅
達 (須)
善 lit
施 lit
見山
appea
7 cor
Mêru,
and s
5th ci

SUDAR

dassa.
ba) 須
virtuo
16th
region
where

dha of the present kalpa.	fort
SUKHÂVATÎ (Tib. Gtsangris)	mu
西方極樂世界 lit. the	pen
paradise in the West, or 淨	pro
土 lit. the pure land. A	pau
land, in some universe in the	SUMA
West, the Nirvâṇa of the	須
common people, where the	son
saints revel in physical bliss	prad
for aeons, until they re-enter	SUMAT
the circle of transmigration.	PRI
See under Amitâbha.	trans
SUKHÂVATÎ VYÛHA. Title	須摩
of many translations, e. g.	cha,
佛說阿彌陀經 by Kumâ-	說
radjiva, A.D. 402, and 稱讚	Kum
淨土佛攝受經 by Hiuen-	(3.)
tsang, A.D. 950.	rutchi
S'UKLAPAKCHA 白分 Half	SUMAT
a month. See Kris'napakcha.	khapa
S'UKLODANA RÂDJA (Tib.	mer o
Zas dkar) 白飯王 lit. king	founds
of white rice. A prince of	Yellow
Kapilavastu, 2nd son of	worsh
Simhanu, father of Tichya,	of Am
Dêvadatta and 難提伽	in eve
Nandika.	tuktu
S'UKRA 戌羯羅 or 金星	He re
The planet Venus.	title
SUMAN or Chuman 愉漫	dharm
Ancient kingdom (between	SUMÊR
Chagaman and Sayad) in	Miem
Transoxania.	po.
SUMANTA v. Subanta.	蘇迷
SÔMASARPA 蘇摩蛇 lit.	彌妙
the sūma (water) serpent. A	wonde
	lit. go
	mount

Drink no wine. The 5th of the Pantcha veramanî and of the S'ikchapâda.	reg ped dêv whe (4.) 640 in loey
SÛRĀṆGAMA SAMĀDHI 佛 說首楞嚴三昧經 Title (sûrañ 健 lit. heroic, gana 相 lit. like) of a translation (A.D. 384—417) by Kumāra- dīva.	SÛRY 乘 a tri Nare
SURASKANDHA 修羅騫駄 or 廣肩 A king of Asuras.	SÛRY.
SURATA PARIPRITCHCH- HĀ. Title of 2 translations, viz. (1.) 佛說須賴經 A.D. 220—265, and (2.) 善順菩 薩會 by Bodhirutchi, A. D. 618—907.	930d kalpa SÛRY. of Sa
SURES'VARA 自在王 A fabulous king contemporary of S'ikhin Buddha.	SUSAN forme as a S'ikh
SURI 罕利 Ancient kingdom, W. of Kashgar, peopled (A. D. 600) by Turks.	SUSID. 悉地 the T by S 724.
SURUKĀYA 妙色身 A ficti- tions person; one of the Sapta Tathāgata.	SUTCH SÛTI of a 316)
SÛRYA (Pali. Suriya. Siam. Phra atithi. Tib. Nima) 蘇 利耶 or 斯哩牙 or 蘇利 耶提婆 (Sūryadêva) or 日 天 lit. dēva of the sun. (1.) The sun (circumference 135 yodjanas, diameter 51 yodja- nas), moving at the rate of 48,080 yodjanas a day, for 6 months in a more northerly and for 6 months in a more southerly direction. (2.) The	SÛTRA Thoot or 修 expla togetl lit. t docun ings nally

SUVARṆA SAPTATI S'ĀS- TRA 金七十論 A (here- tical) work by Kapila, ex- plaining the 25 tattvas (v. Sāṃkhya); translated (A. D. 557-569) by Paramārtha.	side char Dur as S (2.) in tl whos or 了 empt or 區 plete who good
SUVARṆA TCHAKRA 金輪 A golden disk which falls from heaven at the investi- ture of a Tchakravartī (q.v.) of the highest rank, who thereby becomes a 金輪王 Suvarṇa tchakra rūdja.	
SUVIKRĀNTA 勝天王般若波羅 蜜經 Translation (A. D. 565), by Upas'ūnya, of a portion of the Mahāpradjñāpāramitā.	SVĀHĀ srung 莎曷 An e race at an Buddh
SUVIS'UDDHA 善淨 The future realm of Dharmapra- bhāsa.	SVAPN. 子會 (A.D. marak.
SVABHĀVAH 莎發幹 or 自性 lit. self-existent nature. The original nature of beings, as the source of their exis- tence. See Puruṣa.	SVĀS'Ā s'rēch S'ākya
SVABHAKĀYA s.a. Dhar- makāya.	
SVĀGATA or Sngata (Siam. Sukhato, Tib. Legs hong) 沙婆揭多 or 莎 (or 修) 伽多 (or 度) or 修 (or 蘇 or 騷) 伽 (or 揭) 陀 (or 多) explained by 善來 lit. well come, or 善逝 lit. well departed. (1.) An unfortunate Arhat, "born on the road	SVASTII Suvath or Gza 悉底迦 or 吉 by 吉 accumul virtues by 佛 stamped

(1.) A mystic diagram (the cross crampon) of great antiquity, mentioned in the *Ramāyana*, found in (rock temples of) India, in all Buddhist countries, among Bonpos and Buddhists in Tibet and China, and even among Teutonic nations (as the emblem of Thor) (2.) One of the 65 figures of the *S'ripāda*. (3.) The symbol of esoteric Buddhism. (4.) The special mark of all deities worshipped by the 蓮宗 Lotus School of China.

SVAYAMBHŪ 自然 lit. spontaneity. A philosophical term; the self-existent being.

SVAYAMBHŪ S'ŪNYATĀ 空 自然 lit. emptiness and spontaneity. A philosophic term; the self-existence of the unreal.

SVAYAMBHUVĀḤ (Tib. Rang byung) 自然成佛道 lit. the Mārga of automatic Buddhahood. The method of attaining independently to Buddhahood, without being taught.

S'VETAPURA 濕吠多補羅 A monastery near Vāis'ālī.

S'VETAVARAS v. Aruna.

T.

TADJIKS 條支 An ancient

TĀGARA (Tib. Rgya spos) 多伽 (or 揭) 羅 explained by 根香 lit. root perfume, or by 木香 lit. patchuck. A tree, indigenous in Aṭali, from the wood of which incense is made; *Vauqueria spinosa* or *Tabernae montana coronaria*.

TĀILA PARNIKA s. a. Tehanda néva.

TAKCHAKA 德叉迦 or 現毒 A king of Nāgas.

TAKCHANA 咀剎那 The 2,250th part of an hour.

TAKCHAS'ILĀ or Takcha sira 咀叉始羅 or Tchutya sira 竺剎尸羅 or 家世國 Ancient kingdom and city (Taxila, now Sirkap near Shah dheri), where Buddha made an almsgift of his head.

TĀLA or Talavrikcha 多羅 (樹). (1.) The fan palm, *Borassus flabelliformis*, or *Lontarus domestica*. (2.) A measure of length (70 feet).

TALAS for Taras 咀羅斯 (1.) Ancient city, 150 li W. of Mingbulak, in Turkestan. (2.) A river, issuing from lake Issikol and flowing N. W. into another lake.

TALEKĀN 咀刺健 Ancient

TALILA 達麗羅 or 陀歷	low
Ancient capital of Udyâna, (in the Dârel valley, occupied by Dards), famous for its statue of Maitreya.	TÂM
TAMÂLA 多摩羅 An odoriferous shrub, <i>Xanthochymus pictorius</i> .	or mon Tel of t per Djâ whi 153
TAMÂLA PATRA 多摩羅跋 explained by 賢無垢 lit. sage-like and stainless, or by 藿葉香 <i>Betonica officinalis</i> . The leaf of the <i>Laurus cassia</i> , from which an ointment (<i>malabathrum</i>) was made.	TAM/ Anc (inh See TÂMI part TANM
TAMÂLA PATRA TCHAN-DANA GANDHA 多摩羅跋旃檀香 explained by 性無垢 lit. stainless nature. (1.) A Buddha, residing N.W. of our universe, an incarnation of the 11th son of Mahâbhîdjñâdjñânâbhibhu. (2.) The name under which Mahâmâudgalyâyana is to reappear as Buddha in Manobhirâma during the kalpa Ratipûrṇa.	men Mah earth ethe TANT form effica book gâtel dês'a TANTI kyi Mahi Yogâ
TÂMALIPTA or Tâmalipti (Pâli. Tâmalitti) 多摩梨帝 or 咀 (or 耽) 摩栗底 Ancient kingdom, and city (now Tamlook, at the mouth of the Hoogly), a centre of trade with Ceylon and China.	TAPAN or 爆 burni 6th o (v. N are e earth, years. TÂPAS
TAMAS 陰 (1.) The principle of darkness, the opposite of radjas 陽. (2.) Stupidity, the	

大集經	Mahāvaiṣṭya mahāsannipāta sūtra, translated (A.D. 397—439) by the same.	vi B ta gi gi Al wo
TATHĀGATA	SYĀNTIKE	
DUCHTATCHITTA	RUDHI	
ROTPĀDANA	瀉佛血 lit. shedding the blood of a Buddha. The 5th of the Pan-tchānantarya.	TCH G
TATHĀGATA	TCHINTYA	功 tio cha
GUHYA NIRDĒS'A.	Title of 2 translations, viz., (1.) 密跡金剛力士會 by Dharmarakṣa, A.D. 280, and (2.) 佛說如來不思議秘密大乘經, another Dharmarakṣa, A.D. 1004—1058.	TCH tril
TATTVA SATYA S'ĀSTRA	怛埵三第錄論 or 辯論 A philosophical work by Guṇaprabha.	TCH khi fir an Tel fac chu
TCHADJ	赭時 or 石國 Ancient city (now Tashkend) in Turkestan.	界, first
TCHAGAYANA	赤鄂衍那 Ancient province and city (now Chaganian) in Tukhārā.	TCHA VII of a 420)
TCHĀITRA	制咀羅 First month in spring.	TCHA
TCHAITYA	(Pāli. Tchetiya. Burm. Dzedi. Tib. Mchod rten) 脂帝浮圖 or 支提 or 支帝 or 制多 or 刹 or 塔 or 廟 (1.) A place (with or without some monument) sacred as the scene of some event in the life of Buddha. Eight such Tchait-	祇; lit. a of a (acc of g whic his i sym a sy (2.) (S'rīp

Chenab (Acesines) in the Pundjab.	I t E
TCHANDRA DÎPA SAMÂ- DHI SÛTRA 月燈三昧經 Title of a translation (A. D. 557) by Narendrayas'as.	TC I I t w N R n m
TCHANDRA GARBHA VAI- PULYA SÛTRA 大方等 大集月藏經 Title of a translation (A. D. 566) by Narendrayas'as.	TCH I P
TCHANDRAKÂNTA 月愛珠 A pearl which sheds tears in the moonlight.	TCH P.
TCHANDRAKÎRTI see under Dêva.	TC P.
TCHANDRAPÂLA 護月 A learned priest of Nâlanda.	TC re
TCHANDRA PRABHA 戰達 羅鉢刺鑿 or 月光 lit. moonlight. S'âkyamuni, in a former djâtaka, when he cut off his head (at Tackchas'ilâ) as an alms offering to Brah- mans.	TCB V 上 tic gn
TCHANDRA PRABHA BO- DHISATTVÂVADANA SÛTRA 佛說月光菩薩經 Title of a translation (A. D. 973-981 by Dharmadêva.	TC Te Te zei pl pe tir (R the
TCHANDRA PRABHASVA- RA RÂDJA 月明燈明 The name under which 20,000 kotis of beings attained to Buddhaship.	TCH tel
TCHANDRA SIMHA 旃陀 羅僧訶 or 月獅子 lit.	A ni sti

images adorn the temple gates. Particulars see under Dhritarâchâtra, Virûdhaka, Virûpâkcha and Dhanada.	(A of TCH lit. nar dhi cha Ku
TCHATUR MAHÂRÂDJA KÂYIKAS 四王天 lib. the dēvas of the Tchatur Mahârâdjas. The inhabitants of the 1st Dêvaloka, situated on the 4 sides of the Mēru. They form the retinue of the Tchatur Mahârâdjas, each of whom has 91 sons and is attended by 8 generals and 28 classes of demons. Life lasts there 500 years, but 24 hours, there, equal 50 years on earth.	TCH met soci: 布力 yava spee cond (othe ta 卐 and
TCHATUR SATYA S'ÂSTRA 四諦論 A philosophical work by Vasuvarman, translated (A. D. 557—569) by Paramârtha.	TCHH na. Hdur 鐸 o yamu
TCHATURYONI or Karmaya (Singh. Karmaja. Tib. Skye ba bzi) 四生 lit. 4 (modes of) birth. Four modes of entering the course of transmigration, viz., (1.) 胎生 (Tib. Mnal las) from an uterus, as mammalia, (2.) 卵生 (Tib. Sgo na las) from an egg, as birds, (3.) 濕生 (Tib. Drod gser las) from moisture, as fish and insects, (4.) 化生 (Tib. Rdzus to) by transformation, as Bodhisattvas. See also Anupapâdaka.	TCHH pa) ed b or b peopl (thos warn most but hood
TCHATUS SATYA SÛTRA 佛說四諦經 Translation	TCHH (Sing 足 Renu as th

side. One of the earliest disciples of S'âkyamuni, to be reborn as Buddha Samanta prabhâsa. (2.) 準 (or 純) 陀	羅 the fore
A native of Kus'inagara from whom S'âkyamuni accepted his last meal.	TILA 低 mon Gay
TCHUNDI 準提 (1.) In Brahmanic mythology, a vindictive form of Durga or Parvati. (2.) Among Chinese Buddhists identified with Mârîchi.	TÎNAI 多 Pâni
TCHUNDÎ DEVÎ DHÂRANÎ. Title of 3 translations, viz., (1.) 佛說七俱胝佛母心大準提陀羅尼經 by Divâkara, A. D. 685, (2.) 佛說七俱胝佛母準提大明陀羅尼經 by Vadjrabodhi, A. D. 720, (3.) 七俱胝佛母所說準提陀羅尼經 by Amoghavajra, A. D. 618—907.	TÎRTI Must heret desig and cetics of S' ly th
TEMURTU or Issikol 清池 or 熱海 Mongol name of a lake (400 li N. of Lingshan).	六 自 Mask Kes'a yana, tsang of T auster Kchu spells
TERMED or Tirmez 咀蜜 Ancient kingdom and city on the Oxus.	TOKSU Mong
TICHYA (Singh. Tissa. Tib. Pd ldan) 至沙 or 帝沙 (1.) An ancient Buddha. (2.) A native of Nâlanda, father of S'âriputra. (3.) A son of S'uklodana.	TRAID The Trâile
TICHYA RAKCHITÂ 帝失	TRAILA (Siam gsum) lit. 3 3 clas tion c

(b.) as 應舍那圖滿報身 "Lochana (or heavenly Dhyāni Bodhisattva, endowed with the) Sambhoga kāya of absolute completeness" (in Dhyāna); (c.) as 毗盧庶那清淨法身 "Vairochana (or Dhyāni Buddha, endowed with the) Dharmakāya of absolute purity" (in Nirvāṇa). In speaking of Buddha as now combining the foregoing (historically arranged) persons or forms of existence, the order here given is, of course, reversed. As to how this doctrine arose, we can only guess. Primitive Buddhism (in China) distinguished a material, visible and perishable body (色身 or rūpa kāya) and an immaterial, invisible and immortal body (法身 or dharma kāya), as attributes of human existence. This dichotomism—probably taught by Śākyamuni himself—was even afterwards retained in characterizing the nature of ordinary human beings. But in later ages, when the combined influence of Shivaism, which ascribed to Shiva a threefold body (Dharmakāya, Sambhogakāya and Nirmanakāya) and Brahminism, with its Trimurti (of Brahma, Vishnu and Shiva), gave rise to the Buddhist dogma of a Triratna (Buddha, Dharma and Saṅgha), trichotomism was taught with regard to the nature of all Buddhas.

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TRIRATNA or Ratnatraya (Siam. Ratanatrai, Tib. Dkon mtchog gsum) 三寶 lit. the 3 precious ones, explained by 佛寶法寶僧寶 lit. the preciousness of Buddha, the law and the priest-hood, or by 佛陀 or 勃塔耶 Buddha, 達摩 or 達而麻耶 Dharma, and 僧伽 or 桑渴耶 Saṃgha. Triratna signifies the doctrine of a trinity, which, peculiar to Northern Buddhism, has its root in the Tris'arana (q. v.), common among Southern and Northern Buddhists. Under the combined influence of Brahmanism which taught a Trimurti (Brahma, Vishnu and Shiva) and of the later Mahāyāna philosophy which taught the doctrine of the Trikāya (q. v.), Northern Buddhists in Tibet and China ascribed to one living personality the attributes of the three constituents (Tris'arana) of their faith, viz. Buddha, Dharma and Saṃgha, considering "Bodhi" as the common characteristic of the historic Buddha, of the law which he taught and of the corporate priesthood which now represents both. Accordingly they viewed S'ākya-muni Buddha as personified Bodhi (覺性), Dharma as reflected Bodhi (覺相), and Saṃgha as practical Bodhi (覺用). The Tantra

Sol of one for Sol flue dhi a t Bud Dhy Bud yam spol dhi, as o this the "Sa pora dhist by t is n the f of " trine: Budd were three the thron dha, were these corre Loch: Saṃg corre (see came whic of a placir rank the 1 other

Buddhas, (c.) oxen, i. e. Bodhisattvas; salvation by three successive degrees of sainthood. (2.) The three principal Schools of Buddhism, viz. the Mahâyâna, Hinâyâna and Madhyimâyâna Schools.	UCH Th (or exp fur Buc the ran form Orig shaj of a repr cresi one See
TSÂUKÛTA 漕矩吒 Ancient (Arachotos) kingdom in N.W. India (near Ghuznee).	
TUCHITA (Singh. Tusita. Burm. Toocita. Siam. Dusit. Tib. Dga ldan. Mong. Tegis bajasseno langtu) 兜率陀 or 兜術 (陀) or 兜師 (or 駛 or 史) 多 or 覩史多 (or 陀) explained by 喜樂 lit. joyful, or by 聚集 lit. assembly. The 4th Devaloka, where all Bodhisattvas are reborn before finally appearing on earth as Buddha. Maitreya resides there, but is, like all other Bodhisattvas, now in Tuchita, already engaged in promoting Buddhism, and occasionally appears on earth by the Anupadaka birth. Life lasts in Tuchita, 400 years, 24 hours being equal to 400 years on earth.	UDA 烏菴 Oriss UDAG sun) See u UDAKE Ancien now (C of Ga UDÂNA 烏枕 自說 prompt differin Sûtras matter questio dha).
TUKHARA 兜佉勒 or 覩貨羅 or 月支國 lit. the kingdom of the Yueh-chi (Getae). (1.) The region around Badakshan. (2.) The Tochari Tartars. See Kanichka.	
TYÂGÎHRADA or Djivakabradâ 烈士池 lit. the hero's lake. A lake near Mrigadava.	UDAYAN

arpo) 烏陀憊那 or 優填
or 出愛王 A king of Kāu-
s'ambi, entitled 弗少王
Vatsarādja, said to have had
the first statue of Rūddha
made. But see under Pra-
senadjit and S'ākyamuni.

UDAYANA VATSARĀDJA
PARIPRITCHĤĀ. Title
of 3 translations, viz. (1.)
佛說優填王經 A. D. 265
—316, (2.) 優陀延王會
by Bodhirutchi, A. D. 618—
907, and (3.) 佛說大乘日
子王所問經.

UDĀYI or Udayibhadra 優陀
夷 or 出現 lit. (born when)
the sun shone forth. (1.) A
disciple of S'ākyamuni, to be
reborn as Buddha Saman-
taprabhāsa. (2.) A son of
Adjātas'atru, also called
Simha.

UDITA 烏地多 A king in N.
India, who patronized Hiuen-
tsang (A. D. 640).

UDJDJAYANA. or Uddjayini
優禪尼 or 烏闍衍那
Ancient kingdom and city
(Ozene, now Onjein) in W.
India.

(孫) 塲 or 烏婁 (or 長)
explained by 苑 lit. (a coun-
try of) parks. Ancient king-
dom (Suastene) in N. W.
India, along the S'ubhavastu.
Some identify it with Urd-
dhastāna.

UDRA RĀMA PUTRA or
Udraka or Rudraka (Tib.
Rangs byed kyi bu Lhag
spyod) 鬱陀羅摩子 or
鬱頭藍子 lit. Udra the son
of Rama. A Brahman, for a
time teacher of S'ākyamuni.

UDUMBARA 優曇鉢羅 or
Nila udumbara 尼羅優曇
鉢羅 explained by 靈瑞
lit. a supernatural omen. (1.)
The Ficus glomerata, symbol
of Buddha because "it flowers
but once in 3000 years,"
sometimes confounded with
Panasa. (2.) A lotus of fabu-
lous size.

UIGURS 僞彝 or 僞胡 The
Turkish tribe of 高車 or
高昌 Kao-chang, settled (A.
D. 449) near Turfan, then
(A. D. 750) divided into 2
branches (Abhulgasi and
Tokus Uigurs) which (A. D.
1000) invaded Tibet but

ULAG 烏落 A Tibetan (or Uigur) term for compulsory post (socage) service, supply of porters and beasts of burden for travelling officials and priests (in Mongolia and Tibet).

ULLAMBANA 烏藍婆 (拏) explained by **倒懸** lit. hung up by the heels (?), or **孟蘭** or **孟蘭盆** explained by **貯食之器** lit. a utensil to pile up (offerings of) food. The festival of all souls (**醮**) as now held in China annually during the 7th moon, when Buddhist (and Taoist) priests read masses to release the souls of those who died on land or sea from purgatory, scatter rice to feed *Prêtas*, consecrate domestic ancestral shrines, burn paper clothes, on the beach or in boats, for the benefit of those who were drowned (**燒衣節**), and recite Yoga Tantras (such as are collected in the **瑜伽集要餓口食儀** translated by Amoghavadjra, (A. D. 746—771) accompanied by magic fingerplay (*Mudrâ*) to comfort ancestral spirits of seven generations in purgatory *Nâraka*), in temporary sheds in which statues of the popular Buddhist deities, groups of statuettes representing scenes from Chinese history, dwarf plants, silk festoons, chandeliers and lamps

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<p>Tauist) ecclesiastics, engaged in popular teaching (whether belonging to the Lotus School 蓮宗, or to the Tient'ai School 天台八教, or to the Avatamsaka School 華嚴部), in distinction from ecclesiastics of the Vinaya School 律師 and of the Dhyāna School 禪師. The term Upadhāya (Tib. Mkhan po) is now-a-days, and specially in Tibet, also a designation of the abbot of a monastery, but in popular parlance it signifies in China simply a Buddhist ecclesiastic (of any rank whatsoever) as distinguished from a Tauist priest or from a Confucian scholar.</p>	<p>pe of sy re Vi UPÂ vo (1. S' UPÂ Til chi 鳥 att 近 Lay dhi ent vow com they (Sin snei</p>
UPADJITA v. Upas'ânta.	
<p>UPAGARUDA 愛波迦婁荼 A fabulous bird. See Garuda.</p>	<p>(Sin snei</p>
<p>UPAGUPTA (Tib. Oye sbas) 鳥 (or 鄔) 波 毬 多 or 優 波 掘 多 explained by 近 護 lit. near protection. The fourth patriarch, a native of 吒 利 (Pāṭaliputra?), a S'ūdra by birth, personal conqueror of Mara; laboured at Mathura; died B. C. 741 (or 335).</p>	<p>鳥 夷 or devc UPAS 波 房 djins auth hrid lated ghad 法 勝 lated rayas</p>
<p>UPÂLI (Tib. Nye var khor. Mong. Tchikola Aktchi) 優 波 離 A disciple of S'ākya-muni, a S'ūdra by birth, a barber, to whom Buddha gave the title 持 戒 "sup-</p>	<p>UPASÊ title,</p>

UPASTHÂNA (Pâli. Patthâna, Singh. Passana) 處 lit. condition, dwelling. See Smṛity upasthâna.

UPAS'ŪNYA 月婆首那 or 高空 A prince of Udjâjâna. who came to China A.D. 538—541, and translated several works.

UPATICHYA (Pâli. Upatissa. Tib. Nergyal) 優婆塞 (or 底)沙 (1.) Another name for S'âriputra. (2.) A native of India, author of the Vimokchamarga s'âstra 解脫道論, translated (A. D. 505) by Saṃghapâla.

UPÂYA or Upâya kâus'alya 方便度 lit. salvation by (proper) means. The knowledge and use of the proper means of salvation; the 7th of the 10 Pâramitâs.

UPECKCHÂ 優畢叉 or 捨 lit. renunciation. A state of absolute indifference, attained by renouncing any exercise of mental faculties.

UPOCHANA v. Pochadha.

URAGASARA s.a. Tehandanêva.

URAS'I 烏刺尸 Ancient province (Onastene) of Cashmere (the modern district of Rash, W. of Muzafarabad).

URDDHASTHÂNA or Var-dhasthâna 佛栗持薩儻那 Ancient kingdom (Ortospana) and city (now the Bala Hisar of Cabul).

URNA (Tib. Mdzod spu) 眉間白毛 lit. white hair between the eye brows. A circle of hair (issuing rays of light illumining every universe) between the eye-brows of a Buddha; one of the 32 Lakshanas.

URUVILVÂ (Singh. Uruwelaya) 苦行林 lit. forest of painful practices, or 木瓜林 lit. papaya forest. A place near, Gayâ where S'âkyamuni practised austere asceticism for years.

URUVILVÂ KÂS'YAPA 優樓 (or 盧) 頻螺迦葉波 One of the principal disciples of S'âkyamuni, so called either because he practised asceticism in Uruvilvâ or because he had on his breast a mark resembling the papaya (v. Uruvilvâ) fruit. He is to re-appear as Buddha Samantaprabhâsa.

UTCHTCHASAYANÂ MAHÂ-SAYANÂ 不坐高廣大牀 lit. not to sit on a high, broad and large couch. The 9th of the S'ikchâpada.

UTKALA s. a. Uḍa.

UTKATUKÂSANA (Tib. Skyil mo krang) 結跏趺坐 lit. sitting cross-legged (on the hams), with the note "so that body and soul remain motionless." The orthodox posture of ascetics, best adapted for meditation, viz. sitting one's hams so that the feet are

not seen, or so that the soles
are turned upwards.

sup
not
aro
sha
faci
ling
Rra

UTPALA 鬱 (or 優) 鉢羅 or
嚙鉢 or Nila utpala 尼羅
烏 (or 漚) 鉢羅 explained
by 青蓮花 lit. blue lotus,
or 黛花 lit. dark (blue)
flower. (1.) One of the 8
large cold hells (Nāraka),
where the cold causes the
skin to burst, till it seems
covered as with lotus buds.
(2.) One of the 10 hot Lo-
kantarika hells (Nāraka),
where the flames resemble
numberless lotus flowers.

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UTTARA 嚙咀羅 or 上 lit.
superior. An Arhat of Tohu-
lya, a disciple of Déva.

祇
See
ghât

UTTARÂCHÂDHA 嚙咀羅
類沙茶 The month of S'ak-
yamuni's conception (14th
day of 4th moon to 15th day
of 5th moon).

UTTA
羅
callec
moun

UTTARAKURU or Kurudvipa
(Singh.) Uturakura. Siam.
Udorakaro thavib. Tib.
Byang gyi sgra mi snan.
Mong Moh dohtou) 鬱

UTTA
or 上
A k
obtain
s'ariré

怛 (or 多) 羅拘 (or 究)
樓 (or 瑠) or 鬱怛羅越
or 鬱單越 or 殭怛羅句
(or 拘) 盧 (or 羅) or 烏蒼
羅孤羅尼 or 俱盧州
explained by 高上 lit.
higher than any (other con-
tinent), or 勝州 lit. the

VÂCHP.
Rlang
敷 or
九迦
discipl

under Trikāya) of the Dhyāni Buddha Akchobhya. (3). A popular deity, the terror of all enemies of Buddhist believers, specially worshipped in exorcisms and sorcery, by followers of the Yogācārya School.	VAD	Ph of of viz.
VADJRA SAMĀDHI 金剛三昧 A degree of Samādhi.	384 A.I A.I	經 384 A.I A.I
VADJRA SAMBHAVE 幹資羅三葩微 or Vadjra dbhave 幹資魯忒葩微 'Thou who art originated in (or hast existence from) the vadjra An exclamation, addressed to Buddhas in prayer.	若 tsan D. 6 能 Dha	若 tsan D. 6 能 Dha
VADJRĀSANA s.a. Budhimaṇḍa.	VADJ	saml
VADJRASATTVA (Tib. Bha rdje sems dpar snang) 幹資羅薩埵 A fictitious Bodhisattva, who became the 6th Dhyāni Buddha of the Yogācārya School.	VAIBE	師 cha s sophe conce direct Sāutr mind See 8
VADJRAS'EKHARA VIMĀNA SARVA YOGAYOGISŪTRA 金剛峰樓閣一切瑜伽瑜祇經 Title of translation (A.D 723—730) by Vadjra bodhi.	VÂIDÊ	提希 thoug sāra, 1 also c
VADJRASŪKI S'ĀSTRA 金乘針論 Title of a translation (A. D. 973—981) by Dharmadêva.	VÂIDUI	Sngon
VADJRĀTCHĀRYA 金剛上師 lit. superior master of the vadjra. Epithet of leaders of the Yogācārya School.	稠利 (毗)羼 describ bustibl near V	稠利 (毗)羼 describ bustibl near V

Ancient republic (v. Litch-
havis) and city (near Bas-
sahar, N. of patna), where
the 2nd synod (B. C. 443)
was held.

VAIS'ECHIKA (Tib. Bye brag
pa) 轉思迦 or 衛世師 or
勝宗 lit. School of con-
querors, explained by 勝論
外道 lit. heretics who de-
feated the (adherents of the)
s'âstras. An atomistic School
(founded by Kanâda). It
taught, like the Sâṃkhya
philosophy, a dualism of an
endless number of souls and
a fixed number of material
principles, by the interaction
of which, without a directing
unity, cosmic evolution pro-
ceeds and it occupied itself,
like the orthodox Nyâya
philosophy, chiefly with the
theory of knowledge, but it
differed from both by dis-
tinguishing 6 categories or
objects of cognition, 六諦,
viz. substance, quality, ac-
tivity, species, distinction
and correlation, and 9 sub-
stances (possessed of qualiti-
es), 九陰, viz. the 5 ele-
ments, time and space, spirit
(manas) and soul (atma).

VAIS'RAMANA or Vais'ravana
or Dhanada (Singh. Wesa-
muna. Siam. Vetsuvan. Tib.
Rnam thos kyi bu. Mong.
Bisman tegri) 轉舍羅婆拏
or 轉室羅憐囊 or 毗沙
門 or 毗捨明 explained

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VAIS'R
DJA

VARCHIKA (Pāli. Varcha)	頭
婆(利)師 (or 使) 迦 or 婆	nat
師波利 or 雨時生花 lit.	dan
a flower which grows in the	bro
rainy season, or 夏生花	bro
lit. flower which grows in	a di
summer. A kind of perfume,	like
perhaps Lignum aloes.	Ami
VARDASTHĀNA v. Urdhas-	(unti
thāna.	as tl
VARDDHANA v. Puṇḍravard-	arch
dhana.	work
VARIKATCHA or Varukatchê-	Bodh
va s. a. Barukatchêva.	Tuch
VARMA VYŪHA NIRDĒS'A	VASUE
被甲莊嚴會 Title of a	or Gi
translation (A. D. 618—907)	mana
by Bodhirutchi.	三法
VARUCHA 跋盧沙 Ancient	s'āstra
town (now Palodheri or Pel-	Samgl
ley) in Gānbhāra.	(A.D.
VARUNA (Tib. Tchu lha) 婆	VASUDĒ
樓那 or 水天 lit. the déva	Brahm
of waters. The Brahmanic	father
god of heaven, regent of the	VASUDH
sea, and, as one of the 8	經 Titl
Lokapālas, guardian of the	D. 384-
West.	va, s.a.
VAS'AVARTI s.a. Paranirmita	佛說法
Vas'avarti.	D. 980-
VAS'IBHA 婆私瑟佗 or 大	VĀSUKI
仙 lit. the great richi. One	lit. man.
of the 7 Brahmanic richis, a	Nāgas.
patron of Buddhist priests,	VASUMIT
now worshipped as regent of	多(or 咀
a star.	羅 or 婆
VASUBANDHU 伐蘇槃度	lit. friend
or 婆藪槃豆 or 婆修盤	

pasāna) 念受苦處 lit. remember that the dwelling of sensations is misery. One of the 37 Bodhipakṣhika-dharma; one of the 4 Smṛity upasthāna, viz. the recognition that all forms of sensation are but so many forms of misery.	lit. bl VIB 毗 cle M 48 VIB
VĒMATCHITRA 毗摩質多羅 or 海水波音 A king of Asuras, residing at the bottom of the sea; father of Indra's wife.	別 dis div AICE lit. Epi But (khu rhi
VENUVANA (Tib. Od ma) 竹林 or 竹苑 lit. bamboo park. The Kāranda vēṇuvāna (q.v.) with a vihāra (竹林精寺 or 竹苑寺), the favourite resort of Śākya-muni.	VIDE 毗 于 Par nam regi
VĒTĀLA SIDDHI 毗陀羅悉底 The art of obtaining siddhi (q. v.) by means of incantations and sacrifices performed over a corpse.	VIDH ploy VIDJ
VĒRAMANĪ v. Pantcha vēramanī.	lit. thet
VĒTĀLA 毗陀羅 or 韋陀羅 or 赤色鬼 lit. red demon, or 厭禱鬼 lit. a demon who loathes prayer. A class of demons dwelling in, and able to quicken, dead bodies.	VIDJ Wor dox dial VIDJ Sin nia
VIBHĀCHA S'ĀSTRA 轉婆沙論 A philosophical work by Kātyāyanī putra, translated (A.D. 383) by Saṅgha-	lit. of fect org kno

tion and unity. (2.) General designation of each of the Chaḍāyatana or 六處 i.e. the 6 organs of knowledge, viz. Tchakchur, S'rotra, Gh-rāna, Djihvā, Kāya and Manas. (3.) General designation of each of the Chaḍbāhya āyatana or 六塵 i.e. the 6 objects of knowledge, viz. Rūpa, S'abda, Gandha, Rasa (精神 lit. subtle spiritual vitality), Potṭabha and Dharma. (4.) General designation of each of the Achṭa vidjñāna 八識 lit. the 8 forms of knowledge, viz. the above Chaḍāyatana with the addition of Klichṭa manas 訖利瑟吒耶末那識 or 染汙意識 lit. a knowledge of what defiles the mind, and Ālaya 阿賴耶藏識 lit. a knowledge of the written canon (Tripitaka).

VIDYĀ or Vidyā mantra 禁咒 lit. spells (mantras) for exorcizing, or 明咒 lit. mantras of (mystic) knowledge. Mystic formulae, said to be derived each from a separate deity (of the Yoga School) and consisting of translations or, more frequently, of transliterations from Sanskrit (now not understood in China), sometimes also of syllables which give no meaning at all.

VIDYĀ DHARA PIṬAKA or

Mantra piṭaka ar Dhāraṇi piṭaka 禁咒藏 lit. collection of mantras for (purposes of) exorcism. A class of books, some of which are included in the Samyukta piṭaka, and consisting of dhāraṇis, mantras, vidyā mantras, tantras, yoga tantras, and other formularies of supposed mystic, magic and exorcistic efficacy.

VIDYĀ MĀTRA S'ĀSTRA. Title of 3 treatises by Vasubandhu (on the Lankāvatāra sūtra), viz. (1.) 大乘楞伽經唯識論 translated (A. D. 508—535) by Bodhirutchi, (2.) 大乘唯識論 translated (A. D. 557—569) by Paramārtha, and (3.) 唯識二十論 translated (A. D. 661) by Hiuen-tsang.

VIDYĀ MATRA SIDDHI RATNA DJĀTI S'ĀSTRA 成唯識寶生論 A commentary (on the Vidyā mātra s'āstra) by Dharmapāla, translated (A. D. 710) by Chang Wen-ming (Itsing).

VIDYA MĀTRA SIDDHI TRIDAS'A S'ĀSTRA KĀRIKĀ 唯識三十論 A philosophical work by Vasubandhu, translated (A. D. 648) by Hiuen-tsang, with a commentary called 成唯識論 Vidyā mātra s'āstra by Dharmapāla, translated (A. D. 659) by Hiuen-tsang.

VIDYÂ NIRDÊSA S'ÂSTRA 顯識論 Title of 'a trans- lation (A. D. 557—569) by Paramârtha.	ba mi ni fo an Vi to sol are ing
VIDYÂ PRAVARTANA S'ÂS- TRA 轉識論 Title of a translation (A. D. 557—569) by Paramârtha.	VIH
VIDYA S'ÂSTRAS v. Pañtcha vidyâ s'âstra.	or pat of
VIGATABHAYA 最清淨 The 730th Buddha of the present kalpa.	VIH
VIGHNA 維祇難 or 障礙 A S'râmanâ of India (origi- nally a fire worshipper), who brought to China and trans- lated the 曇鉢經 lit. Dhar- ma pada sûtâ.	po) lit. Abl Kar
VIHÂRA (Siam. Pihan or Vat. Tib. Gtsug lag. Mong. Kût or Saüma) 毗訶羅 or 鼻 訶羅 explained by 僧坊 lit. dwelling of the Saṅgha, or by 僧遊履處 lit. place for the peripatetics of priests, or by 精舍 or 精廬 lit. cottage of purity, or by 佛 寺 lit. Buddhist temple. (1.) Any place (academy, school or temple) used for regular study (or practice) of Bud- dhism. (2.) The temple within a monastery, as the principal meeting place. (3.) A monas- tery or nunnery, which "ought to be built of red sandal wood (tchandanâ), with 32 chambers (each 8 tâla trees high), with garden, park,	時 prop lit. rule châp VIKA fabu sessc VIKR 摩阿 阿迭 by 走 sun. (1000 na), a dhism VIKRÎ the b 200 li of Ca

VINAYA VINIS'TCHAYA	ve
UPÂLI PARIPRITCHCH-	pe
HÂ. Title of 2 translations,	80
viz. 佛說決定毗尼經 A.	VIP
D. 371—420, and 優波離	毗
會 by Bodhirutchi, A. D. 618	tra
—907.	Mi
VINGILA or Vinkila or Va-	VIPU
rangala 瓶耆羅 Ancient	羅
capital of Andhra.	gar
VINIRBHOGA 離衰 The	VIPU
kalpa of Bhichmagardjita	lam
ghochasvara rādja.	don
	Bud
VINÎTA PRABHA 毗膩多	VÎRA
鉢臘婆 or 調伏光 lit.	授
taming the light. A learned	a s'
priest of Dûchasana; author	of S
of several s'âstras.	
VINÎTA RUTCHI 毗尼多流	VÎRA
支 or 滅喜 lit. extinction	hero
of joy. A S'ramana of Udyâ-	VIRAS
na, translator (A. D. 582) of	cient
2 works.	Kars
	and
VIPASÂ 毗播奢 The river	VIRÛ
Hyphasis (now Beas) in the	hok.
Pundjab.	Mon.
VIPAS'YI or Vipasvi or Dji-	毗屋
nendra (Tib. Rnam par	勤
gzigs) 毘鉢尸 or 毗婆尸	溜
or 重重見 lit. manifold	流
views. The first of the Sapta	by
Buddha, the 998th Buddha	grow
of the last kalpa, a Kchat-	vaku
triya by birth, son of Paṇḍu	4 fc
(槃頭), a native of Paṇḍupa-	(2.)
ti (槃頭婆提), who lived	of]
under an Asoka tree, con-	desti

VIS'UDDEHA	TCHÂRITRA	VIV
淨行	The companion of Vis'ichṭa tchâritra.	肥 we lai ch
VIS'VABHÛ	毗舍淨 or 毗 攝羅 or 毗濕婆部 or 隨 葉佛 explained by 重重 變現 lit. apparition of various transformations, or by 遍一切自在 lit. all beings everywhere independent, or by 一切有 lit. all beings. The last of the 1000 Bud- dhas of last kalpa. The 3rd of the Sapta Buddha, born a Kchâtriya, who converted 130,000 persons, when life lasted 10,000 years.	VIV. 婆 VIV. ka gal of 20 wh rai flov one in evo dhâ oth tch higl gior all See
VIS'VAKARMAN (Singh. Wis- wakarmma)	毗濕縛羯磨 or 毗首羯磨 explained by 重重功業 lit. all sorts of handicraft. The creator (in Brahmanic cosmogony) who, transformed as an artist, went with Mâudgalyâyana to Traiyastriṃśas to take a likeness of Buddha and then carved the first statue.	VIVA PA pa. 住 kal (suc whe of t con: by fere herc mat forn Tch Bud
VIS'VAMITRA or Kaus'ika (Tib. Kun gyi bches)	毗奢 蜜多羅 An ancient richi, teacher of the infant S'âk- yamuni.	
VITASTI	揲手 lit. a span. The 32,000th part of a yodjana.	
VITCHAVAPURA	毗苦嬰 補羅 The ancient capital of Sindh.	

have the appearance of Yak-chas and the power of Krityas.

YAMA (Siam. Phaja jam. Tib. Gchinrdje. Mong. ErlikKhan) 閻摩羅 or 夜摩盧迦 (or 閻 or 剡 or 琰) 魔 or 閻羅 explained by 時分 lit. a division of time, or by 雙王 lit. the twin rulers (Yama and Yamī) or the twofold ruler (being both judge and criminal), or by 遮止 lit. restraining (evil doers). (1.) The Aryan lord of the day, his twin-sister Yamī (queen of night) who opens to mortals the path to the West. (2.) In later Brahmanic mythology, one of the 8 Lokapāla, guardian of the South and ruler of the Yama dēvaloka (q. v.), also judge of the dead. (3.) In Buddhist mythology, the regent of the Nārakas, residing South (yamas) of Djambudvīpa, outside the Tchakravālas, in a palace of copper and iron. He was originally a king of Vaisālī, who, when engaged in a bloody war, wished he were master of hell, and was accordingly reborn as Yama in hell, together with his 18 generals and his army of 80,000 men, who now serve him in hell as assistant judges, jailors and executioners. His sister (Yamī) deals with female culprits. But three times (三 時 yama) in every 24 hours

a demon pours into Yama's mouth boiling copper (by way of punishment), his subordinates receiving the same dose at the same time, until their sins are expiated, when he will be reborn as Samantaraḍja (普王).

YAMADAGNI 焰摩火大山 One of the 7 ancient richi.

YAMA DĒVALOKA 夜摩天 or 焰摩天 explained by 時 lit. time, or by 善時天 lit. the heaven of good time (where there is no change of day and night). The 3rd Dēvaloka, above Trāyastriṃśa, as, 160,000 yodjanas above Mēru, with a circumference of 80,000 yodjanas. Life lasts there 2,000 years, but 24 hours on earth are equal to 200 years there. See Yama.

YAMĀNTAKA (Tib. Gchin rjei gched) 閻曼德迦 An epithet of Shiva (s.u. Mahēśvara or Rudra), as "destroyer of Yama."

YAMUNĀ 閻牟那 or 琰母那 A tributary of the Ganges; the Jumna.

YAS'ADA or Yas'as or Yads'aputra (Tib. Ja shei ka) 邪舍陀 A native of Kosāla, disciple of Ananda, a leader at the 2nd synod (A. D. 443).

YAS'ASKAMA 求名 lit. seeker of fame (yas'as). An ambitious,

Yogācārya or Tantra or Mahātānta School, which claims Samantabhadra for its founder. The teaching of this School is derived from the Yoga system (a deistic branch of the Sāṃkhya) of Patandjali [B. C. 200—150], who taught abstract meditation to be reached by means of moral consecration to Is'vara and mental concentration upon one point with a view to annihilate thought, whence would result the Achta Mahasiddhi (8 great powers of Siddhi), viz. the ability, [1.] to make one's body lighter (laghiman) or [2.] heavier (gariman), or [3.] smaller (animan) or [4.] larger (mahiman) than anything in the world, and [5.] to reach any place (prapti) or [6.] to assume any shape (prakamya), also [7.] to control all natural laws (is'atva) and [8.] to make everything depend upon oneself (vas'itva), all at pleasure of will (v. Riddhi). On this basis, but in harmony with the leading ideas of the Mahāyāna School, Asaṃgha compiled (A.D. 550) the mystic doctrines of his Yoga School, which taught that by means of mystic formularies (tantras) or litanies (dharanis) or spells (mantras), the reciting of which should be accompanied by music and certain distortions of the fingers (mudrā), a state of mental fixity	(sa cha nei tion ing mei whe mer mir Yog syst Chir tsan Yog (q.v. vadj the Yog pula laboi 732). YOGĀ' S'ĀS A we from of tl trans Hive ment YOGI sixfol happ fixity (2.) ' tchār to th fore YUGA age. Kalp YUGA: 達
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PART II.

—o:—

A PALI VOCABU

[Note.—Those Pāli terms which coincide with the
here, as in the whole work,

Abhassara	1	Assu
Abhassaras	1	Atap
Abhidhana	1	Atth
Abhinna	3	Attar
Adhimutti	4	Bala
Adjatasattu	4	Bhad
Adjita	5	Bhad
Adjita kēsa kambali	5	Bhad
Aggivessayana	6, 50	Bhag
Akanistaka	6	Bhan
Amitodana	11	Bhik
Anatāttha	12	Bodh
Anepida	12	Dhar
Apramana	15	Dhan
Aranna kangga	15	Dhar
Ariya	17	Dhar
Asaṁkheyya	19	Dhar
Asangasatta	19	Dibb
Asava saṁkhaya	21	Dibb
Asoka	20	Ghān
Assakanna	21	Ghêd

Iddhi	130	Phátchittiya	118, 123
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Siddhattu	150	Va
Sikkhapāda	153	Va
Sinhahāna kabāna	154	Va
Sota	159	Va
Sotāpan	159	Ve
Sotthika	167	Ves
Sunna	164	Vit
Sūriya	165	Vin
Sūta	165	Vin
Suttavāda	152	Viv
Suvanna	166	Viv
Suvatthika	167	Wa
Tamalitti	169	Was
Tavatinsa	178	Wec
Tchakkhun	171	Win
Tchankama	173	Wir
Tchatur Maharajika	174	Wis
Tchêtiya	171	Yaw
Tchintchi	173	

Dewala	42	P
Dewaloka	42	P
Dewi	43	P
Dhagobah	160	P
Dharma	43	P
Dighanikayo	5	P
Diksangi	5	P
Dipankara	50	P
Ekabhyohārikas	56	P
Gandhan	57	P
Garunda	58	P
Gautama	58	P
Gayākāsyapa	59	P
Ghanan	60	P
Ghatikara	162	P
Ghosika	60	P
Gihi	61	P
Grahapati	61	R
Isadhara	65	R
Isipatana	101	R
Kala dewala	19	S
Karmaja	175	S
Kasyapa	73, 85	S
Kayan	75	S
Kimbultat,	70	S
Kondanya	74	S
Kosamba	74	S
Kosol	77	S
Lakhan	81	S
Lichawi	82	S
Mahabrahmas	84	S
Mahanama	87	S
Mahapurushu lakshana ..	81	S
Mahindo	91	S
Majjhima nikayo	5	S
Maitri	92	S
Medum sangi	5	S
Moriyanaga	99	S
Mugalan	84	S
Nāga	102	S
Newasanyana	174	S
Niranjara	104	S
Okkaka	65	S
Pachiti	118	S
Pancha abignya	113	S

PART IV

—:0:—

A SIAMESE VOCABULARY

Amaraka jana thavib	15	Pl
Anodatasa	12	Ph
Aralang	16	Ph
Assakan	21	Ph
Awichi	27	Ph
Batkeo inthanan	125	Ph
Bupha vithe thavib	126	Ph
Chakravan	172	Ph
Dapha	169	Ph
Davadung	178	Pih
Dusit	183	Put
Himaphant	63	Rat
Jak	206	Ror
Kabillaphot	70	San
Kalasuta	67	San
Karavik	71	San
Khong ka	57	Suk
Khrut	58	Sur
Kinon	76	Sutl
Languti	143	Tha
Lokavithu	82	Tha
Mahadapha	122	Thei
Mahakab		

PART

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A TIBETAN VO

Akaru	6	(
Amurlikšan	0	I
Ani	32	I
Bab dvang phyugh	115	I
Bandi	157	I
Bargyi bskalpa	68	I
Bdosogs	65	I
Bdud rtsi	10	I
Bdud rtsi zas	11	I
Bdudsig tehan	97	I
Bha rdje sems dpar snang		D
.....	191	D
Bhach bah	28	D
Bharana	46	D
Bhu ram ching pa }	65	D
hphags skyespo ... }		D
Bhudh rtsi zas	55	D
Bon po	186	D
Bram ze	36	D
Brgju bjin	151	D
Bskalpa	68	D
Bskalpa bzan po	68	D
Bskalpa ngan po	68	D
Bskalpa tchen po	68	D
Btsan btchos	151	D
Btsham ldan das	30	D
Byamps pamgon po . . .	92	D
Byang gyi sgra misnan..	189	D
Byang tchub	32	D
Byang tchub sems dpa .	34	D
Bye brag pa	193	D
Caeresig	23	D
Chamra	92	D
Chang chang chu	54	D
Chargii lus pag dwip	126	G
Chel	153	G
Chintou mthong ba	161	G

TIBETAN VOCAL

Muar med	27	l
Mos pa	4	l
Mouh dgalyi bu	86	l
Michio gsum	182	l
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Mtchod rten	160,171	R
Mustega tohah ..	177	R
Mutig	101	R
Myalba	105	R
Mya gnan med pa	20	R
Mya ngan las bdas pa ..	85	R
Nag po tchen po ..	85	R
Nama	104	R
Nan thos	157	R
Nap po	19	R
Ndjig rtengyi	82	R
Nergyal	188	R
Ngang zen	30	R
Nid rghial	148	R
Nima	165	R

PART V

—:0:—

A MONGOLIAN VO

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Arighou idegethu	162	H
Assuri	21	Je
Baddir	117	Je
Birrid,	123	K
Bisman tegri	193	K
Bumiga	60	K
Burchan bakchi	135	Kl
Bussudum chubilghani } ..	115	Kl
erkeber		Kl
Chasalang oughei nom } ..	20	Kt
un kaghan		La
Chida	155	Lu
Childa	154	Ma
Choghossun galab	145	Ma
Chubarak	142	Ma
Chutuktu	16	Ma
Daini daruksan	16	Ma
Dorona oulam dzi }	106	Ma
boyetow dip ... }		O
Dsang lun	40	Ma
Dumdadu galab	68	es
Dyan	49	Mol
Ehderekoi galab	144	Nad
Ergetu khomsin	23	Nat
Erlik khan	207	Nari
Esrin tegri	35	Ogh
Galab	68	Orel
Gascib	85	Orel
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PART VII

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A JAPANESE VOC

[Note.—The figures in the subjoined Vocab page, column, and paragraph to be found at 23, a, 3' signifies that the Sanskrit and Chinese term Abadana will be found explained a column, in the 3rd paragraph, under the head

Abadana	23, a, 3	Aja
Abara nyo	10, b, 4	Aja
Abarara	14, b, 4	Aki
Abasaira	1, a, 2	Akt
Abasairasho	1, a, 4	Ami
Abatsu mora	15, a, 5	Ami
Abatsura shira	26, b, 1	Ana
Abatsura shira sogya	26, b, 2	Ana
Abatsuri kudani	15, a, 1	Ana
Abidatsuma	1, b, 4	Ana
Abidatsuma bibasha-ron	3, a, 1	Ana
Abidatsuma hotchiron	2, a, 3	And
Abidatsuma houn soku ron	2, a, 2	Ano
Abidatsuma kanron	2, b, 4	Anu
Abidatsuma kenchu	2, b, 6	Ana
Abidatsuma kushaba-ku ron	2, b, 2	Ara
Abidatsuma ron	2, b, 9	Ara
Abidatsuma shikishin soku ron	3, a, 2	Ara
Abidomma shin ron	2, b, 1	Ari
Abira	9, b, 4	Ari
Abutasama	4, a, 5	Ari
Agini	6, a, 1	Ari
Agiyama	5, b, 3	Asci
Ai	178, b, 1	Ash
Aikuo	20, a, 3	Ash
		Asit
		Asō
		Ata
		Atci

Gishakusen	61, a, 1	Jik
Giya shiki giya	70, a, 3	Jik
Gobun bosschin ...	113, a, 4	Jin
Godonsbi	113, b, 3	Jin
Goho	45, b, 4	Jin
Gokai	114, b, 1	Jiri
Gokon	65, b, 4	Jis
Goriki	28, a, 4	Jiza
Goun	155, b, 4	Job
Guisho	28, b, 1	Job
Gyo	27, b, 1 ; 144, a, 6	Jode
Hanya	119, b, 6	Joge
Hanya haramitta ..	120, a, 7	Joku
Haramitta	115, a, 4	B
Hassho dobun	97, b, 1	Joke
Hatsunchan	116, a, 3	Joke
Hiyu ..	23, a, 3	Joku
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Ho ai	46, a, 4	Juak
Ho aiku	47, b, 1	Juha
Ho bo	46, b, 2	Juha
Ho ki	45, b, 2	Juha
Hokkaku joshin kyo ..	5, b, 2	Juji
Hokke zammai	132, b, 5	Juko
Homitsubu	44, b, 4	Junii
Homyo	46, a, 1	Jurik
Hoppadai	126, b, 3	Jurik
Horaku	46, b, 3	Juror
Horin	47, b, 3	Jnze
Hoshari	47, a, 4	Kaba
Hoshin	141, b, 7	Kabe
Hosho	130, a, 2	Kabi
Hosshin	45, a, 5	Kach
Hossho	45, a, 4	Kake
Hotoke	36, b, 6	Kang
Ho-un soku ron	2, a, 2	Kanj
Idaten	196, b, 2	Kan
Indaraniranimokuta ..	65, b, 2	Kan
Ishadara	65, a, 1	Kane
Ishiki Kai	96, b, 1	Kapi
Iteimokutagiya	66, b, 7	Karu
Jakametsu	109, a, 3	Kara
Jakujosho	15, b, 9	Kari
Jigoku	105, a, 6	Kash
Jiji	43, b, 4	Kats

A JAPANESE VOCAB

Nyakuna	54, a, 2	Seis
Nyo koku	36, a, 7	Seis
Ojin	108, b, 2	Sem
Okoko	6, a, 7	Sem
Omon	112, b, 7	Sesc
Onurimora	13, b, 1	Sess
Oshajo	127, a, 7	Shal
Osho	186, b, 1	Shal
Oyu daima	13, b, 6	Shal
Ragora	128, a, 1	Shal
Raju sanzo	79, a, 1	Shal
Rakan	16, a, 3	Shak
Rambini	83, a, 1	Shan
Remmam Bosatsu	48, b, 5	Shan
Renge shu	132, b, 6	Shata
Rin	171, b, 5	Shay
Rinne	147, a, 9	Shich
Ritsu	202, a, 5	Schie
Riujin	102, b, 2	Schie
Riuju	103, b, 2	Shida
Riu ō	103, a, 2	Shiki
Roknavatana	103, b, 2	Shiku

PART IX

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A CHINESE I

ARRANGED ACCORDING TO

A.

A KEY TO THE

[NOTE.—THE FIGURES IN PARENTHESES REFER
OF EACH CHARACTER EXCEPT ITS RADICAL.]

RAD.		RAD.
	1 STR.	9
	1. [一] 一 (1) 七, (2) 三 上下, (3) 不, (4) 世.	
	2. [丨] (3) 中.	
	3. [丶] (4) 主.	
	5. [乙] (1) 九, (2) 乞, (10) 乾.	
	6. [丿] (1) 了.	
	2 STR.	10.
	7. [二] (1) 于, (2) 互五,	11.

RAD.

RAD

燥濁, (14) 濕濫, 10

(15) 瀉, (18) 灌.

86. [火] 火 (4) 炎, (6) 烈 10

烏, (8) 焚 無 焰

然, (9) 煲熙 (10)

熏, (11) 熱, (12) 10

燒.

93. [牛] 牛 (2) 牟, (9) 犍,

牛 (14) 犢.

RAD.

襪.

R/

1

146. [西] 西 (12) 覆.

1

7 STR.

147. [見] 見 (5) 視, (9) 覩

10

乞食.....	145,a.
乞栗雙提贊.....	111,b.
乾闥婆	57,a.
乾陀羅	57,a.

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亞暑

J RAD. 6.

了徹禪定	140,b.
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二 RAD. 7.

于闐	80,b.
于遁.....	ib.
互袞伽藍	62,b.
五力	28,a.
五根.....	65,b.
五逆.....	114,a.
五戒	114,b.
五明	4,b. 114,b.
五行	169,b.
五蘊	155,b.
五蘊論釋	114,a.
五陰.....	155,b.
五衆.....	155,b.
五神通	113,a.
五鈍使	113,b.
五重滯	113,b.
五性宗	92,b.
五分法身	113,a.

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他心
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伏駭
伐地
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佛國.....	37,b.	佛
佛齒.....	42,a.	
佛果.....	38,b.	佛
佛刹.....	37,b.	
佛寺.....	199,a.	佛
佛影.....	39,a.	
佛星.....	124,a.	佛
佛跡.....	158,b.	
佛心印.....	167,b.	
佛藏經.....	38,b.	佛
佛圖澄.....	39,b.	;
佛頂骨.....	39,b. 183,b.	佛
佛地羅.....	33,b.	;
佛提髮.....	197,b.	佛
佛于逮.....	126,b.	;
佛樓沙.....	126,a.	佛
佛馱跋陀羅.....	37,a.)
佛本行集經.....	39,a.	佛
佛所行讚經.....	38,b.	
佛婆提.....	126,b.	佛
佛婆羅部.....	196,b.	;
佛婆毗提訶.....	126,b.	佛
佛般泥洹經.....	87,b.	;
佛槃勢羅部.....	126,b.	;
佛槃勢羅僧伽藍.....	126,b.	佛
佛寶法寶僧寶.....	181,a.	佛
佛栗持薩儺那.....	188,a.	佛
佛遺日摩尼寶經.....	73,b.	佛
佛母.....	86,b.	佛

佛說法乘義決定		
經.....	17,a.	佛
佛說聖多羅菩薩		
經.....	18,b.	佛
佛說梵摩難國王		
經.....	36,a.	佛
佛說六門陀羅尼		
經.....	40,a.	佛
佛說大方廣十輪		
經.....	40,a.	佛
佛說穰震梨童女		
經.....	52,a.	佛
佛說知炬陀羅尼		
經.....	54,b.	佛
佛說聖母陀羅尼		
經.....	60,b.	佛
佛說摩訶衍寶嚴		
經.....	73,b.	佛
佛說大孔雀咒王		
經.....	87,a.	佛
佛說大淨法門品		
經.....	95,b.	佛
佛說瑜加大教王		
經.....	99,a.	佛
佛說第一義法勝		佛
經.....	115,a.	
佛說華聚陀羅尼		佛
經.....	124,a.	
佛說勝軍王所問		佛

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僧企耶	144,a.
僧慎彌耶	142,a.
億	77,a.
億耳	159,a.
優填	184,a.
優陀夷	184,a.
優陀延王會	184,a.
優禪尼	184,a.
優畢叉	188,a.
優波離	187,a.
優波夷	187,b.
優波提舍	186,a.
優波掘多	187,a.
優波扇多	187,b.
優波離會	203,a.
優婆室 (or 底) 沙	188,a.
優曇鉢羅	184,b.
優樓 (or 盧) 頻螺	
迦葉波	188,b.

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儿 RAD. 10.

元始	119,a.
光音	1,a.
光胃	13,b.
光智	119,a.
光相城	153,a.
光明	129,a.
光明國	93,a.

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八識
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八

劫地羅	76,a.	加
劫波簸陀	68,a.	：
劫布旦那	71,a.	加
利行	175,b.	7
利波多	128,a.	勸
到彼岸	115,b. 120,a.	自
制止	28,a.	勃
制多	171,a.	身
制多山部	53,a.	勇
制咀羅	171,a.	身
刹	171,a.	勒
刹那	75,a.	勝
刹利	75,b.	勝
刹帝利	75,b.	勝
刹坦利耶	37,b. 75,b.	勝
前正覺	121,a.	勝
剡浮	51,b. ib.	勝

力 RAD. 19.

力士	82,a. 93,b. 203,b.	勝
力尊幢	127,a.	勝
功明	153,b.	勝
功德	125,a.	勝
功德施	61,b.	
功德衣	74,a.	勝
功德天	85,a.	
功德鎧	62,a.	勝
功德寶華數菩薩		

滿無礙大悲心		
經	26,a.	印月
千手千臂陀羅尼		F
神咒	26,a.	
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菩薩陀羅尼神		
咒經	108,a.	厭禪
千世思之都	134,a.	
千臂千鉢教王	91,b.	
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半擇迦	112,b.	
半笈嗟	124,b.	
卐	167,b.	
卑鉢羅	33,a.	取 ...
南行	40,a.	受 ...
南海	54,a.	受
南海摩羅耶山	93,b.	
南羅	81,a.	
南藏	180,a.	
南無	104,b.	只底和
南無師	104,b.	只底
南無阿彌陀佛 ...	111,a.	叫呼
博父般茶迦	113,a.	叫喚
		可汗 ..
		可畏

善枝.....	77,b.	喜
善勝.....	84,a.	喜
善賢	160,b.	喜
善見	161,b.	喜
善見山	161,b.	喜
善見城	178,a.	喜
善見毗婆沙律 ...	197,b.	喜
善現.....	161,b.	喝
善現色	162,b.	香
善實	161,a.	香
善吉.....	161,b.	嗅
善業	ib.	噴
善與.....	161,b.	噴
善牙 (or 身)	ib.	噴
善意.....	163,b.	噴
善生.....	165,b.	噴
善淨	167,a.	噴
善來.....	167,a.	嘔
善逝.....	ib.	囊
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(善)無畏	161,a.	同
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善時天	207,b.	因
善覺長者	164,b.	因
善德天子會.....	22,b.	因

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天仙	130,b.	
天親	195,b.	
天將	196,b.	
天臂城	42,b.	
天中天	43,a.	
天迦虛	42,b.	
天力士	106,b.	女
天妙花	94,a.	了
天鼓音	55,b.	好
天帝釋	134,b.	女
天人師	151,b.	女
天人導師	107,b.	女
天請問經	43,a.	女
天主教主	43,a.	女
天台八教	187,a.	女
天堂來者	57,b.	如
太子	42,b.	如
太子刷護經	160,b.	女
太子和休經	160,b.	如
失收摩羅	79,b. 155,a.	女
奇特寺	19,b.	如
奈	93,b. ib.	如
契吒	74,a.	如
契書	165,b.	
奔茶	124,b.	如
奔那伐彈那	124,b.	
奢利	149,a.	女

婆提.....	129,b.	字
婆敷.....	189,b.	孤
婆父.....	194,a.	孫
婆檀陀.....	29,a.	子
婆沙波.....	189,b.	學
婆利耶.....	30,b.	子
婆利師.....	194,b.	
婆樓那.....	195,a.	
婆須密.....	195,b.	
婆舍斯多.....	107,a.	守
婆雌子部.....	196,b.	安

寶積部	129,b.
寶積三昧文珠師 利菩薩問法身 經	129,b.
寶相	129,a.
寶意	129,b.
寶瓶	7,b.
寶生	130,a.
寶淨	130,a.
寶明	130,a.
寶勝	148,a.
寶塔	160,a.
寶思惟	130,b.
寶悉底迦	167,b.
寶梁聚會	130,a.
寶威德土王	130,a.

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寸 RAD. 41.

寺主	199,b.
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東京市神田區美土代町二丁目一番地

印刷所

三秀舍

東京市神田區美土代町二丁目一番地

